

THE
British Grammar:

OR, AN

E S S A Y,

In FOUR PARTS,

TOWARDS

SPEAKING and WRITING the
ENGLISH LANGUAGE Grammatically,

AND

INDITING ELEGANTLY.

FOR

The USE of the SCHOOLS of
GREAT BRITAIN and IRELAND,

AND OF

Private Young GENTLEMEN and LADIES.

THE SECOND EDITION.

*Nullum munus Reipublicæ afferre majus meliusve possumus
quam si Doceamus, atque erudiamus Juventutem.*

CICERO.

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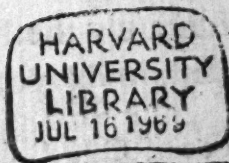
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T O

Her Most Excellent MAJESTY,

CHARLOTTE,

QUEEN of GREAT-BRITAIN,

&c. &c.

MADAM,

PERMIT me to lay at Your MAJESTY'S Feet an Essay towards Speaking and Writing Grammatically, and Inditing Elegantly the Language of the bravest, wisest, most powerful, and respectable Body of People upon the Face of the Globe! Highly distinguished with the additional Glory of being the Vernacular Tongue of the most Virtuous, most Potent, and best Beloved MONARCH upon Earth!

A Language, MADAM, which has received fresh Lustre from its being now spoken by a QUEEN the Darling of a People, whose Tongues joyfully proclaim

A 2.

their

DEDICATION.

their Gratitude, and whose Hearts (united in the firmest and most dutiful Attachment) will always exult to hear Your MAJESTY express Your ineffable Goodness and all-attracting Affability in the refined and comprehensive English Energy! in the manly Diction of BRITONS!

If the following Sheets should have the Happiness to be entertaining to Your MAJESTY, inexpressible Satisfaction will redound to him who has the Honour to be, with the most profound Reverence,

MADAM,

Your MAJESTY'S

Most Faithful,

Most Obedient,

And Most Humble Servant,

The AUTHOR.



T H E

P R E F A C E.

NOTWITHSTANDING the several
GRAMMARS of our Language ex-
tant, I have presumed to offer the
Public one, under the Title of the
BRITISH GRAMMAR *, being a Produc-
tion of all that I judged worthy of their
Acceptance and Attention, gleaned either
from a Course of Reading, or deduced
from a Series of Observations, the Result
of many Years Practice. How it is exe-
cuted, is not a Province of mine to de-
termine: For, as it is far from my In-
tention to depreciate the Labours of those
who have gone before me, to some of
whom, every subsequent Writer must owe

* English has been long the Language of Ireland,
as well as of Great-Britain.

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a Tribute ; so neither shall I vainly or ridiculously cry up my own ; since the former would be arrogantly assuming the Prerogative of judging for the Public, and the latter presumptuously endeavouring to prejudice them in Favour of what ought really, and of Right, to be submitted to their candid Judgment.

'Tis true, by advancing a new Plan, I may be charged with Singularity ; and yet to avoid that Imputation in other Respects, I have, wherever I could keep Company with those esteemed the best English Grammarians, receded as little from their Plan and Diction, as Method and Precision would admit ; being aware that there have been some peevish Mortals, who have rejected a Book, not only for its being differently, though better planned, but sometimes merely for being somewhat differently worded from that with which they had been accustomed to converse. And though no Art or Science ought to be stripped of its Garb, and forced to go naked to serve the Turn of Caprice ; yet considering for whom I was chiefly writing, I endeavoured to render the stile familiar ; and, as much as the Subject would admit, to avoid Terms which might appear either extraneous or disgusting.

It is presumed, that the several Notes or Observations will be of Use to those who have made some advance in Grammar: But if it be asked, whether any of them are to be repeted? I answer, that as it was not my Intention to dictate to the Teachers of Youth, but humbly to propose my Sentiments through the whole; what should be repeted is left to their Discretion: Otherwise I would reply, that as the Notes are not designed for mere Youth, a careful Reading may suffice.

A sagacious Master knows that it will redound to the Scholar's Advantage to begin the Repetition of the Grammar as soon as he can read it: For, as Quintilian says, *Memoria excolendo augetur*, the Memory is improved by exercising it. When he has got by Heart all the Master judges proper, he may easily retain it, by repeting the whole in Portions once a Month at least.

As I have conceived the Rules, with the Questions and Answers, in as few Words as was consistent with Perspicuity, a Master will find room to enlarge; to warp the Notes where Opportunity offers with the Text, and explain them more fully.

In the Exercises on the Twelve General Rules for English Concord, the false Syntax

tax is put in the *Italic Character* for the Sake of grown Persons, who would, without the Help of a Master, improve themselves in this so very necessary Part of Education. As for Youth at School, they need not be informed of this; and if they should find it out, the Alternative is but taking the Book from them, and dictating their Exercise.

It was not judged proper to make promiscuous false Syntax in the Exercises on these Rules, for fear of introducing Confusion, and distracting the Learner too much at his first setting out: And therefor there is no Word false, but what is distinguished by Italics, and relates immediately to the Rule *. However, promiscuous Exercises follow both in Prose and Verse, in which the false Syntax is distinguished as above; and a Master when he dictates may mix the Rules, and make the Exercises as promiscuous as he pleases. With respect to a Tyro, it might be most methodical to let him first Copy the several Exercises, and then write them a second Time from Dictation; when he will be obliged to ply his

* A Gentleman acquainted with the corrupt Dialects of the different Counties of England, will find all, or most of them, comprized in the Exercises under the Twelve General Rules.

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Dictionary as before, not only for the Signification of every Word, but for the true Spelling also; for, perhaps, he will as yet often commit Blunders with respect to the latter; but as he always writes what has been dictated to him over again fair, and into good Construction, his Dictionary and Rules ought to be his only Resource.

When he comes up to the Master with it, he first spells every Word off, and accounts for the Quantities of the Syllables, as well as the true Division of them, and why they are divided so, and if such Syllables might not be divided otherwise? For instance, *pre-par-ing*; might not I divide it *p-r-e-p- prep*, and *a* by itself? No, because the first Rule of Division says, where a single Consonant comes between two Vowels, it goes with the last Vowel in dividing the Syllables. Which is the single Consonant that comes betwixt the two Vowels? *P*. Which are the two Vowels that it comes bewixt? *E* and *a*. Might not I for the same Reason divide the two last Syllables *p-a- pa*, and *r-i-n-g ring*? No, because derivative Words are always spelled as their Primitives, i. e. the primitive Word must be kept whole. Give me the Quantities of these Syllables? *Pre-* short, *par-* long, *ing* short. Why is *par-* long, when it is a general Rule that a Vowel betwixt two Consonants

a

is

is commonly short? Because *a* is long in the Primitive, having a final *e* to lengthen it; and that Syllable which is long in the Primitive, is generally long in the Derivative. Where does the Accent lie? On *a* in *par-* the second Syllable. How do you know? Because the Voice is elevated or raised on that Syllable, i. e. I hear it better than the other two. But might it not be spelled *pre-para-ing*? No, because when the primitive Word ends with a Vowel, and the Syllable which is added begins also with a Vowel, then the first Vowel is always dropped.

When he has spelled every Word of the Lesson, he begins again, and gives the Signification of each Word, as he found it in his Dictionary, and is asked, what sort of a Word each is, whether a primitive, derivative, or compound? As, what sort of a Word is *preparing*? A Derivative. How do you know? Because it is a primitive or simple Word, with the Addition of a Syllable. From what Root or Primitive is it derived? Form the primitive or simple Word *prepare*. How do you know that *prepare* is a primitive Word? Because it cannot be formed of any other. Can you form its Derivatives? Preparest, prepareth, preparedst, preparer, preparing, prepared, preparedly,

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preparedly, preparedness, preparative, preparatively, preparatory, preparation.

Beginning again he distinguishes the Parts of Speech, parsing every Word, and giving the Rules of Syntax. For Example, *I prepare*; what Part of Speech is *I*? A Pronoun. What sort of a Pronoun? A personal Pronoun. What State? The foregoing State, because it goes before the Verb. Does the foregoing State or Nominative Word always go before the Verb? Yes, except 1, 2, 3, 4, 5, 6. see Page 186. Which is the following State? *Me*; with a Substantive *my*; without a Substantive *mine*. What Person and what Number is *I*? The first Person Singular.

What Part of Speech is *prepare*? A Verb. How do you know? Because what ever Word denotes either being, doing, or suffering, is a Verb. What Sort of a Verb is it? An active transitive Verb. How do you know? Because the Action passes over upon some other Person or Thing, the Subject of that Action. We shall suppose it an active intransitive Verb; for most active Verbs have both an active transitive and an active intransitive Signification. How do you know that it is an active intransitive Verb? Because the Action terminates in the Person or Thing that acts; and passes

not over to any other Person or Thing, *i. e.* it can have no Noun after it, signifying the Subject of Action. Should it not be *I prepare*? No, for a Verb must agree with its Nominative Word in Number and Person.

What Person, what Number, what Tense, what Mood, and what Voice is *I prepare*? The first Person, Singular Number, Present Tense, of the Indicative Mood, Active Voice. Which is the Nominative Word to the Verb *prepare*, and with which it agrees? *I*. How do you know? Because the Word that answers to the Question, Who is? who does? who suffers? or, what is? what does? what suffers? is the Nominative to which the Verb relates; as, who prepares? *I*. Here (*I*) is the Nominative Word. Conjugate *prepare*. Present Time, Indicative Mood, Active Voice, *I prepare*, thou preparest or you prepare, he prepareth or prepares, &c. What Sort of Verbs are *fit*, *hang*, *lie*, *stand*, &c.? They are neuter Verbs, because they signify neither Action nor Passion, but only denote the Posture, Situation, State, or Circumstance, &c. of a Person.

What Sort of a Verb is *I am burned*? A Verb passive, because it denotes Passion or Suffering; and the passive Voice is made
up

up of the Verb *am* or *be*, and the passive Participle.

What Part of Speech is *Man*? A Noun Substantive. How do you know? Because whatever I can hear, see, feel, taste, smell, or understand, is a Noun. What is a Noun? A Noun is, &c. Whether is *Man* a Noun Substantive proper or common? A Noun Substantive common or appellative. How do you know? Because it belongs to all of a Kind; for every Man is called a Man.

What Part of Speech is *George*? A Noun Substantive proper. How do you know? Because it belongs to some particular one of a Kind; for every Man is called a Man, but every Man is not called George. Are proper Names Parts of a Language? Properly speaking they are not. See Note 5. Page 74. Are not all Nouns perceived either by the Senses or Understanding? Yes. What Nouns are the Objects of the Understanding? They are called abstract Nouns; because they are abstracted or separated from material Substances (which are the Objects of the outward Senses), and are only perceptible by the more refined Operations of the Mind. Such are all the Species of Virtues and Vices, Passions and Affections, &c. as, Temperance, Fortitude, Justice, Patience, Revenge, Knavery, Anger,

a 3,

ger,

ger, Joy, Grief, Love, Truth, Faith, Hope, Pride, Lust, Malice, &c. See the above Note.

A diligent Boy—What Part of Speech is *diligent*? An Adjective. How do you know? Because it expresses the Property or Quality of the Person or Thing, the Noun to which it is joined. Of what does *diligent* express the Property? Of the Noun *Boy*. Compare *diligent*. Diligent, for the Positive; more diligent, the Comparative; most, very, or exceeding diligent, for the Superlative. May not I compare it by *er* for the Comparative, and *est* for the Superlative, and say, diligenter, diligentest? No, it is of that Class of Adjectives which form their Comparatives by *more*, and Superlative by *most*. See Page 94.

What Part of Speech is *preparing*? An active Participle. How do you know? Because it signifies Action or Doing. What is a Participle? A Participle is, &c. See Page 123. Does the active Participle always end in *ing*? Yes.

What Part of Speech is *prepared*? A passive Participle. Why is it called the passive Participle? Because when joined with the Verb *am* or *be*, it makes up the passive Voice, or Voice of Suffering. Does the
the

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the passive Participle always end in *ed*? Not always, it often ends irregularly in *t* or *n*.

When the preter Time and passive Participle are regularly the same, how do you know the preter Time from the passive Participle? When the passive Participle has only the Nominative Word before it, or *have* or *had*, I know it is the preterite Active; as, I prepared, I have prepared, he had prepared, &c. But when it has any Part of the Verb *am* or *be* before it, it is the passive Participle; as, I am prepared, he was prepared, we shall be prepared, &c.

What Part of Speech is *where*? An Adverb. What Sort? An Adverb of Place, and signifies, at what or which Place.

What part of Speech is *and*? A copulative Conjunction. Does it join single Words together? No, it does not join single Words, but Sentences together. See Note 45. Page 146.

What Part of Speech is *above*? A Preposition. What Sort? A separable Preposition, because it can be used alone.

What Parts of Speech are *a*, *be*, *for*, *fore*, *ad*, *ante*, *con*, &c. They are inseparable

parable Prepositions, because they cannot be used unless in Composition.

What Part of Speech is *alas*? An Interjection. What Sort? Of Grief. What is an Interjection? An Interjection is, &c. The Scholar begins the Lesson for the fourth and last Time, and construes or resolves every Sentence. See Page 215.

To instance a Number of different Words would create such a Variety of Modifications and Anomilies, as would far exceed the Bounds of a Preface: These few Hints may assist the less knowing; they were not designed for the skilful.

Supposing young Gentlemen pretty much Master of correct Syntax, they proceed to the Chapter of Tautology, in which the false Grammar is continued, but not distinguished as in the foregoing Chapters; so that they are now to combat both with false Syntax and Tautology; the latter of which, for the Sake of those who would improve themselves without a Master, is put in Italic; and the Figures 1, 2, 3, 4, 5, 6, 7, 8, 9. direct to the Words at the Bottom of the Page, which are to be used instead of the Repetitions in Italic immediately before them.

Tautology

Tautology consists either in an unnecessary Repetition of the same or different Words to the same Purpose, or in a Repetition of the same Sense in the same or different Words. It is remarkable, that not only Youth, but all grown Persons who have not read with much Attention, or been more or less accustomed to Composition, fall, as it were, naturally into Tautology, both with Respect to Sentiment and Words. As this Chapter, therefore, is intended to obviate what in Youth argues an uncultivated Mind, and in grown Persons betrays an illiberal Education; permit me to entitle it the Method of elegant Composition; or, at least, the first and best Step towards forming the Style, grounded on Practice.

The avoiding an inelegant Repetition depends much on a thorough Knowledge of Ellipsis; with which the Scholar is supposed to be tolerably acquainted from a considerable Practice in his former Exercises.

When young Gentlemen become well acquainted with the Nature of Ellipsis and Transposition, what immense Advantages must accrue from their construing and resolving every Sentence they read in any English Classic whether Prose or Verse? How

will this fix Attention, awake Reflexion, and improve the Judgment with respect to a masterly Knowledge of the Subject, as well as Propriety of Style? Nay, in Time, what judicious Critics will they not become? Let any Gentleman of Reflexion attend to what is here proposed—and he will soon be convinced of the Expediency of practising such a Method, especially with our Youth of Distinction.

To avoid swelling this Book, I have not perhaps made those Exercises long enough for a young Gentleman's writing correct Syntax, because it is easy to dictate more from any Book. And, for the same Reason, I have not drawn the Chapter of Tautology to a sufficient Length, because Recourse will be had to Variety of our purest Writers, for the Advantage of different Subjects; from whom more can be dictated, varying the Manner of the Tautologies, and adapting the Alterations to the Learner's Capacity or Improvement.

There is a Kind of Tautology which we have seen some Writers affect, *viz.* a Multiplicity of Synonyms, which Youth must carefully avoid. For which Purpose, suppose the Word to be (*necessary*), the Master, when dictating, will add other Synonyms, such as *needful, requisite, indispensable*; all
which

which Youth at first will write till they be informed of the Impropriety. But keeping them at this Exercise for some Time, will serve two good Ends; First, By preventing the Use of a ridiculous Verbosity; and Secondly, By making them greatly acquainted with Synonyms, and fixing their Attention as to the Choice of them with regard to the Subject, so as to be of real Advantage when they come upon the Chapter of mean Diction.

Youth keep still parsing and resolving; and preparative to their entering upon the Chapter of improper Diction, they must be made perfectly acquainted with the Nature of the Subjects contained in the Chapter of Tautology, because the same are continued in the former in low Diction. For it would be requiring Impertinences of them, to render an improper Expression into a pure Style (as they have not a sufficient Fund of Knowledge or Observation for such a Task) without explaining the Import of the Subject, and elucidating every Passage of whatever is to be put into low and improper Diction. For what is this, but expanding the Capacity, and making them not barely acquainted with Words, but with the Nature of every Subject, with Things themselves? But, though no two Writers upon the same Subject can

a 6

express

express themselves in the same individual Language, yet supposing the Author's Style pure and elegant, the Scholar is to keep working it up as near as possible to the Original, till the Master (after pointing out the Impropriety of his Words, and assisting him with single Words for Circumlocutions) perceives he can come no nearer, shews him the Original, and lets him compare; and then for the last Time explains, and decides with respect to the Propriety of the Author's Style, and gives Examples where the Scholar's Words that appeared to him synonymous, would be good, though there improper. For instance, let the two Words be *Consideration* and *Contemplation*; the Scholar supposes every Word in his Exercise low and improper, but the Master has deceived him (as he frequently will, to try his Ability; nay, for that Purpose he will sometimes give him his whole Exercise proper) and the Word *Consideration* was good, and designed by the Author to signify an Equivalent, Reward, or Compensation; but the young Gentleman, imagining the contrary, searches his Dictionary for *Consideration*, and finds it to signify *Contemplation, Meditation, &c.* and perhaps, without thinking or enquiring further, chooses the former; and suppose the Sentence to have run thus:

“ We

“ We take Care not to part with any
 “ Thing serviceable to our Bodies, unless
 “ it be for a good Consideration; but make
 “ little Account of our Souls.”

On the two Words being explained, the Scholar will at once perceive the Impropriety. But then the Master, after telling him the Signification of Contemplation, will also give him an Example where that Word would have been very proper; such as, How now, what serious Contemplation are you in? I have breathed a Vow, to live in Prayer and Contemplation.

The Reason why Youth and illiterate grown Persons are guilty of blameable Spelling, false Syntax, Tautologies, low and vulgar Diction, is,

1. Because the latter have not been taught their own Language grammatically.
2. Youth are deficient in the Knowledge of Things, their Capacities not being opened by a Fund of Observations.
3. Both want Invention.

Now by pursuing the Plan here offered, all these Deficiencies will be supplied, and every Difficulty obviated. For,

1. They will become perfect in Orthography, by plying the Rules, &c. for that Purpose.
2. They

2. They will acquire a fine Stock of Words from continually searching their Dictionaries for their Significations. And,

3. Their Capacities will be enlarged from their writing Exercises of false Syntax, parsing, resolving Sentences; and in practising the Methods exhibited in the Chapters of Tautology and mean Diction, their Invention will be on the Stretch, and their Judgment visibly increase. So that they will not only become Masters of Orthography, true Construction, and of an elegant Expression, but of what? why, from a Series of writing Exercises from Variety of our best Classics, and purest Writers, and every Thing being explained to them, become, as before observed, acquainted with Things themselves, with Arts and useful Science. Nay further, acquire a masterly and critical Knowledge of their own Language! which has been so amazingly sacrificed and neglected for a smattering in Latin and Greek, with which, after they have mispent so much precious Time, they are to hold no more Correspondence than with the Chinese!

I might here make Quotations from the celebrated Mr. Locke, and some other Writers, on Education, strongly recommending and enforcing the Instruction of
the

the British Youth in the Grammar of their own Language; were it not that Reason alone, and not Authorities, ought to weigh, and determine the Reader's Judgment and Assent in a Matter of such Importance to the Youth of these Kingdoms.

Notwithstanding I may appear to be animated with a more than ordinary, though I hope, becoming Zeal in the Cause of a proper English Education, and cannot give my Assent to the whole of a young Gentleman's Time being engrossed and sacrificed to a dead Verbality; yet I would by no Means be understood, as if I decried the Learning of the Latin and Greek Languages, the Knowledge of which is absolutely necessary for some Professions in civil Life, as well as for Persons intended for the Service of the Church; and ought to be the Study of every Gentleman, as he cannot be said to have a liberal Education, or a Place among the Learned, who is a Stranger to them. But what I would (agreeable to the most judicious Writers on Education) contend for, is, that there is Time enough for teaching Youth the dead Languages, without neglecting the Study of their own, or excluding real and useful Knowledge: and that of all Grammars that of their own Language ought chiefly to be minded.

Let us hear what the judicious Author of an anonymous Letter in Turnbull's Observations on a liberal Education says, concerning the Study of the English Language. Speaking of the Education of Greece, whose Youth were taught to write their own Language more accurately than we are Latin and Greek, asks, " But where is
" English taught at present? Who thinks it
" of Use to study correctly that Language
" which he is to use every Day in his Life,
" be his Station ever so high, or ever so
" insignificant. It is in this the Nobility
" and Gentry defend their Country, and
" serve their Prince in Parliament; in this
" the Lawyers plead, the Divines instruct,
" and all Ranks of People write their Letters,
" and transact all their Affairs; and
" yet who thinks it worth his Learning to
" write this even accurately, not to say politely?
" Every one is suffered to form his
" Style by Chance; to imitate the first
" wretched Model that falls in his Way,
" before he knows what is Faulty, or can
" relish the Beauties of a just Simplicity.
" Few think their Children qualified for a
" Trade till they have been whipped at a
" Latin School for five or six Years to
" learn a little of that which they are
" obliged to forget, when in those Years
" right Education would have improved
" their Minds, and taught them to acquire
" Habits.

“ Habits of writing their own Language
 “ easily under right Direction; and this
 “ would have been useful to them as long
 “ as they lived.”

The same Writer, after making Observations on some other essential Parts of Education, resumes the Subject of an English one, as an Affair of the utmost Consequence. “ Particularly, says he, I should
 “ think teaching them to write and speak
 “ correctly and fluently in their own Language, is the most important Instruction.
 “ One Exercise should be daily to write a
 “ Page of English, and after that to examine every Word by the Grammar
 “ Rules; and in every Sentence they have
 “ composed, to oblige them to give an
 “ Account of the English Syntax and Construction. Thus an Habit would soon
 “ be acquired, and they would do it of
 “ Course. All affected Words and harsh
 “ Transpositions should be noted; every
 “ Phrase not used in good Company exploded; harsh Metaphors, which have
 “ neither a peculiar Light nor Force, be
 “ discarded. For Metaphors are a Kind
 “ of Embroidery, which do admirably on
 “ proper Occasions, but shew a tawdry
 “ Mind if it scruples to appear, unless
 “ dressed in such Finery. Another Exercise should be obliging them to speak
 “ every

“ every Day their unwritten Thoughts on
 “ any Subject in English *. Let them
 “ read an Oration in Tully or Livy; let
 “ them read it to themselves in Latin †,
 “ as

* I am sorry to differ from this judicious Writer; but I think it would be more rational and natural to let young Gentlemen first deliver their written Thoughts, I mean the Subjects given them for Exercises, as the Foundation of Oratory, whether extemporary or studied. It is an Observation that we must be born Poets, but that we may become Orators: *Nascimur Poetæ, Fimus Oratores*. What then is the best Method for young Gentlemen to acquire a Fluency and Elegance of Speech, a quick and ready Habit of methodising and regulating their Thoughts upon any Subject they understand, so as to harangue upon it *extempore*? Till a better be exhibited, give me leave to propose the following, the Success of which I can warrant from Experience, *viz.* let Gentlemen have Variety of Exercises from our purest Writers, and Speeches or Orations the most elegantly translated, put into improper Expression; let them render them into an elegant Style; after which let them read the Subject, a short Speech, an Oration, or Part of one, two or three Times over, and then deliver it *extempore*. This is in a great Measure delivering their own Compositions, which is a vast Help to the Memory, as every Gentleman who delivers *extempore* what he composes himself from the Pulpit, or at the Bar, can witness.

† They ought not to declaim from the Latin, but should form their Ideas by, and think first in their own Language. Need we enquire why a Frenchman, a German, &c. blunder in English? Or why an Englishman blunders in French, &c. because each thinks

“ as often as they please, then shut the
 “ Book, and speak the Sense of it *extem-*
 “ *pore* in unpremeditated Words. A little
 “ Use will make it most agreeably easy:
 “ And what a Habit is this for a Man of
 “ Quality? Begin with a Fable of Phæ-
 “ drus, thence to a short Speech in an Histo-
 “ rian: you will be amazed how soon they
 “ would enter into the Spirit of Cicero,

thinks first in his native Language. Why then should Youth be forced to counteract Nature? Why think twice, first in Latin, and afterwards in English? *i. e.* in hunting for English Words, which must often Occasion improper and disagreeable Pauses.

We know that Cicero, in his first Essays towards Eloquence, though he had learned Greek, declaimed always in the Latin Tongue, because that was the Language in which he was ever after to harangue, and in which he delivered those Orations to the Senate and People, which made him so illustrious, and raised him to the highest Pinnacle of Glory. But upon no Account ought young Gentlemen to declaim from the French, as it would be the Cause of often introducing a base and counterfeit Coin, and contaminating the pure Springs of English Diction, too much polluted already by the Ignorance of some Translators; who being deficient in their own Language, are fain to compensate their Want of a proper English Expression, by foisting in an insignificant Gallic Jargon:

For who did ever in French Authors see
 The comprehensive English Energy?
 The weighty Bullion of one Sterling Line,
 Drawn in French Wire, would thro' whole Pages
 Shine!

Lord ROSCOMMON.

“ and

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“ and plead the Cause of Ligarius with his
“ Ardour, and feel what they utter: This
“ is the Ambition I would have you
“ pursue: Afford to Gentlemen this distin-
“ guishing, this necessary Education, and
“ become thus a Nursery of State Ora-
“ tors.

“ I need not advise you to give them a
“ Taste of our best Poets, and make them
“ read aloud gracefully; an Accomplish-
“ ment that many Men, who do not want
“ good Ears, cannot perform, because they
“ are either unexperienced and bashful, or ill
“ taught.”

But to return: With respect to the Chap-
ter of mean and improper Diction, or the
Method of acquiring a pure and elegant
Style, let us hear Part of a Letter from Pliny
the Younger to his Friend Fuscus about his
Studies.

PLINY to FUSCUS.

“ You ask me in what Method you
“ ought to study at your Country-house,
“ where you have been a long Time. The
“ most useful Rule, and what many have
“ prescribed, is to translate Greek into La-
“ tin, or the contrary. By this Exercise,
“ the Propriety and Beauty of Expression,
“ the

“ the Richness of Figures, the Facility of
 “ Explication, and the Talents of Inven-
 “ tion, are acquired by an Imitation of the
 “ best Patterns. Besides, what might have
 “ escaped you in reading, cannot slip you
 “ in translating. It increases your Under-
 “ standing and Judgment. You may like-
 “ wise after reading a Thing, only to know
 “ the Subject of it, handle it yourself, with
 “ a Resolution not to fall short of your Au-
 “ thor. Then compare your Writings, and
 “ carefully examine the Odds of Perfection.
 “ Your Pleasure will be great if you some-
 “ times find you surpass him; and your
 “ Spirit of Emulation will be proportion-
 “ able, if he exceeds you in every Thing.
 “ You may sometimes cull out the choicest
 “ Passages, and vie with them. This strug-
 “ gle is private, and therefor not rash, tho’
 “ daring. However we know many that
 “ have gone through this Sort of Contem-
 “ tion with great Applause, and have out-
 “ gone those they were contented to fol-
 “ low, because they did not despair of it.
 “ When you have forgot your Writing, you
 “ may take it up again; retain some Parts,
 “ retrench others, make Additions and Al-
 “ terations. I own this is laborious and
 “ fatiguing, but the Trouble is attended
 “ with Advantage, &c.”

Now

Now perhaps it cannot be denied but Pliny's Rule for translating Greek into Latin, and the contrary, was very advantageous for a Roman; and we find Cicero himself translating into Latin the select Speeches of the best Greek Orators; because the Latin at that Time, though copious in all Terms expressive of Things political, and well enough adapted to the Purposes both of History and popular Eloquence, was, as that great Orator is compelled to confess, unfit for the Subject of Philosophy. And therefor, his translating from a Language so refined, copious and elegant, and conformable to the transcendent and universal Genius of the Greeks, was rational; and afforded him an Opportunity of enriching his own Tongue with a Variety of elegant Terms borrowed or imitated from that exquisite Language. But granting Pliny's Rule to be at that Time very useful for a Roman, will the greatest Mastership in Greek and Latin, or translating these Languages into English, avail for the Purpose of acquiring an elegant English Style? No—we know just the Reverse from woeful Experience! And as Mr. Locke and the Spectator observe, Men who have threshed hard at Greek and Latin for ten or eleven Years together, are very often deficient in their own Language.

That

That the greatest Skill in, or translating from the Greek and Latin will not, cannot procure an elegant English Style, appears to be indisputable even from the following Reason, *viz.* that the learned successively roaming over all the Beauties of these Ornate Languages, have in Course ransacked all their Sweets, and culled all the most expressive and lively Flowers which now so beautifully clothe the Style of our best Writers, adorn the British Oratory, or embellish the most pompous and ravishing Strains of a MANSFIELD's Eloquence!

Who can now introduce a Word into our Tongue either from the Greek or Latin, in which he can promise to be followed by its being more elegant, expressive, or emphatical than that we already have? Whoever, from an aukward Ostentation of needless Learning, uses newfangled and crabbed Terms, without their being expressive of new Ideas, may deservedly obtain the Name of Pedant for his Pains. Is there one Idea expressed in any Language dead or living, of which the English (the most copious Language in Europe) is not expressive? Since therefor our Language is replete with all that is beautiful in every Subject, and under every Form of Writing; what better Method can be preferred to young Gentlemen for acquiring an elegant Expression, than

than to make them imitate the best Patterns, by reducing the Language of our best Writers into a meaner Style, to be rendered back into pure Diction? This is in every Master's Power, because the Manner of managing it is, in some Measure, arbitrary; as one Master will prefer one Synonym, or one Way of Circumlocution, and another a different; which will answer the same End provided the Sense be not obscured.

Suppose a Person who has got a little Learning should be often solicited to correct the despicable Diction of the illiterate, who cannot indite, would he not by a Course of Practice, and having his Invention on the Bent, greatly improve his Style, and increase his Understanding, even with the Disadvantage of having neither Synonyms, nor an elegant Original at last to refer to, and compare with?

I would recommend the above-mentioned Method as better adapted to the Improvement of grown Gentlemen, than that afterwards mentioned by Pliny, *viz.*

“ You may likewise after reading a
 “ Thing, only to know the Subject of it,
 “ handle it yourself, with a Resolution not
 “ to fall short of your Author.”——

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As we see he acknowledges it to be attended with great Labour and Fatigue; and, I am sure, with something so very forbidding in its Aspect, that unless a Gentleman has a sufficient Stock of Words, or has been used to compose, let him be ever so much Master of the Subject, he attempts a Task that carries the Air of an Impossibility. Whereas the introducing Circumlocutions, and continually searching for Synonyms, and comparing one with another, will amazingly contribute to his speedily acquiring a proper Style. I said comparing one with another, because there is no other Way of trying or judging of Words, or Signs of any Kind, but by comparing them with other Expressions, and considering which are best, in order (which is the sole End of Language) to convey Sentiments with a proper Energy and decisive Perspicuity.

We have often seen the Writing of Letters recommended, without ever a Word of first forming a young Gentleman's Style; notwithstanding epistolary Correspondence requires the most concise and purest Vein of Language, and is acknowledged by all Judges to be the most difficult Form of Writing. However, for that Purpose, we have had several Collections made, most of which are wretched Models indeed for

Youth to copy. There one Letter deficient in Sentiment, another in Style, and most in both. To pretend to make a Collection on an Infinitude of Subjects, as the Occasions and Circumstances in Life, which gave Birth to Letters, are infinite, is mere Inanity. I do not deny that some general Directions may be given for Letter-writing, nor that an imaginary Correspondence in the epistolary Style on Variety of Subjects and Affairs in Life, wherein the ruling Passions and distinguishing Characters of Men; the different Consequences of Actions; the Duties belonging to human Life; the Rules of private and public Conduct; the Corruptions of Mankind, and the Snares and Temptations of the World; and, in short, holding forth to the View of Youth, Mankind as they really are, and in the worst Colours they have ever appeared; I say, I do not deny but a Correspondence of such a Nature, executed by a masterly Hand, and read with young Gentlemen, would introduce to the Knowledge of Mankind, and prepare them for appearing on the Stage of public Life with Honour and Advantage.—The Method I take, and I find it so far effectual to the End proposed, is, having got what I judged the best Book of Letters, I make several young Gentlemen stand up, and one of them read a Letter gracefully; after which

I read it to them myself, making Observations on the Sentiment and Style, and asking their Opinions with Respect to both. And if the Letter has an Answer, I ask them before they read it, what Answer they would make to this or that Passage? If their Answer happens to tally with that of the Author, it gives them great Spirits. And on the whole, a deep and lasting Impression is made on their Memories, and their Understandings improved; as by this Method they imagine themselves treated with Respect, and a Deference paid to their Judgment: For Youth, even the youngest in School, are proud of being treated as rational Creatures.

It is greatly to be lamented that the Fair Sex have been in general so shamefully neglected with regard to a proper English Education. Many of them, by the unthinking Part of the Males, are considered and treated rather as Dolls, than as intelligent social Beings. And though in Point of Genius they are not inferior to the other Sex, yet due Care is not always taken to cultivate their Understandings, to impress their Minds with solid Principles, and replenish them with useful Knowledge.

Is a Lady of Birth or Fortune to be
cruelly deprived of the animating and last-

ing Pleasure, resulting from a Capacity of expressing herself with Fluency and Accuracy in speaking or writing her Mother Tongue? A Qualification which would so eminently distinguish, add a Lustre to, and place in every point of View all her other Accomplishments?

Were Fathers the Authors or Promoters of such Default, Mothers would certainly resent it, as judging it proceeded from a low and contemptible Opinion of the Genius of their Sex. But as every prudent Father, with great Propriety, directs the Education of his Sons; so that of Daughters being chiefly under the Influence of Mothers, every fine Embellishment, every necessary Accomplishment conspicuous in their Female Pupils, will reflect the greatest Honour on their fair and affectionate Instructresses. Yet, as the Males are not only highly interested in, and derive much social Happiness from the right Education of Females, but are also the sole Arbitrators of what constitutes a proper one; it is not even to be imagined, that because the greatest Share of their Education falls more immediately under the Inspection of Mothers, that Fathers are at all exempted from superintending what is most interesting and essential; of which they are supposed to be more competent Judges: Nor
from

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from embracing every Opportunity of enlarging their Minds, and improving those Talents which the God of Nature has conferred upon them. In fine, it is owing to the faithful Discharge of the important Trust reposed in both Parents that these more beautiful Pledges of their mutual Love, become dutiful Children, good Wives, good Mothers, good Friends, ornamental to their Sex, and, in their several Stations, useful Members to the Community.

One Thing I would beg leave to recommend, which is, that in every Boarding School where there are young Ladies of Rank, proper Masters should attend at least three Days in the Week; in order to teach them not only to read with an accurate Pronunciation, and to acquire a natural, easy, and graceful Variation of the Voice, suitable to the Nature and Importance of the Subject, but to write their own Language grammatically, and to indite elegantly. He might farther instruct them in the pleasing Science of Geography, read with them some of the most curious and instructive Pieces of natural History; and also such Parts of moral and natural Philosophy, as would convey the ruling Principles of Life, conduct to true Wisdom, and tend to direct and mend the Heart, at the

same Time that they enlightened the Understanding. By pursuing such a Plan, the Advantages which would accrue to so many young Ladies, and consequently to the Interest and future Happiness of Society, are, to every thinking and generous-hearted Person, too obvious to require Enumeration.

*To the Teachers of Youth in Great Britain
and Ireland.*

GENTLEMEN,

AS the Instruction of Youth has ever been regarded, by the best Philosophers and wisest Legislators, as the most certain Source of Happiness not only to Families, but to States and Kingdoms; and as a proper Education is, on all moral and civil Considerations whatever, the first Blessing in Order and Necessity, and the highest in Value and Importance; so, well may you be accounted (as those of your Profession have always been in all Ages, and in all civilized Countries) the most necessary and useful Members in Society.

Of such inestimable Value was right Education held by the Ancients, that when Greece was in all her Glory, and long after,
the

the Tutorage of Youth was esteemed a most honourable Employment; and many of noble Birth and easy Fortunes (as we learn from Plato, Cicero, Isocrates, Aristotle, &c.) became Preceptors, and took Youth under their Tuition.

With a View to the Improvement of the Youth of these Kingdoms in a Part of Education of the greatest Moment to their future Emolument, permit me, Gentlemen, to throw my Mite into the Treasury, by laying before you the following Essay, the Usefulness and Execution of which is humbly submitted to your Judgment; hoping my Endeavours for the Service of the Public will be received by you with that Candour peculiar to liberal Minds, and equal to the Disinterestedness with which they are offered.

It is well known to you, Gentlemen, that the Romans, as well as Greeks, carefully applied themselves to the Study of their own Language, and were early able to speak and write it in the greatest Perfection. Masters taught them betimes the Principles, the Difficulties, Subtilties, and the Depths of it. And to that it was chiefly owing, that they made more early Advances in the most useful Sciences, than any Youth have since done. The French have
been

been before-hand with us in this important Particular. They have long imitated the Greeks and Romans, and have had the good Policy to prefer their own Language to every other; disdaining the Study of any of the European Languages, unless driven by Necessity into other Countries: And the political Advantages they have derived from such a Conduct are visible all over Europe.

Policy then, Gentlemen, were there nothing else, cries aloud for your exerting yourselves in the Cause of a too long neglected English Education! And for wiping off that Charge of Barbarity with which we have been, on that Account, so long stigmatized by the very People whose Language we have been so ridiculously fond of, to the Reproach and Degradation of a better, even our own.

Do not the Arts and Sciences in every Kingdom participate to a great Degree the Fate of its Language? Rise and flourish, or sink into Disrepute, as the latter is cultivated or neglected? How dear then ought the Honour of the English Language to be to every Briton! And how regarded but with an Esteem equal to, and becoming the Glory of our Arms? For,

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If only martial Conquests we advance,
And yield the Muses Bow'rs to vanquish'd France,
If there we fix our Pillars of Renown,
Will not resenting Britain's Genius frown?
And, while our Troops politer Realms o'er-run,
Cry, so the Vandals and the Goths have done?

Hark! Honour calls my Sons to new Alarms,
To grow in Arts victorious, as in Arms,
Our Language to advance, and prove our Words
No less design'd for Conquest than our Swords!

Till Learning's Banners through our Realms are
spread,
And captive Sciences from Bondage led;
Though Gallic Trophies shall our Island fill,
Our conquering Wings are clipt, and Lewis tri-
umphs still.

And now, Gentlemen, as Grammar is
the solid Foundation upon which all other
Science rests, and as all human Enquiry is
divided into Science and Language, and
further, as under the latter, fall the Ideas
and Subjects of the Didactic Style, Ora-
tory, Poetry, Painting, and Sculpture;
judge ye, if it ought to be left to young
Gentlemen to form their Style by Chance,
or to begin the Study of their Mother
Tongue, at a Time of Life which calls
them forth to Action.—The fatal Con-
sequences attending the Neglect of instruct-
ing Youth early in their own Language,
are justly exposed by a judicious Writer,
who says, “Hath the Child arrived to seven
“or eight Years of Age, he mixes with a
“Class

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“ Class of Boys at School, where under the
“ Pretext of teaching him Latin, no Re-
“ gard is had to his Mother Tongue. And
“ what happens? What we see every Day.
“ A young Gentleman, who has had this
“ Education, cannot read. For to articu-
“ late the Words, and join them together,
“ I do not call reading, unless one can
“ pronounce well, observe all the proper
“ Stops, vary the Voice, express the Sen-
“ timents, and read with a delicate Intel-
“ ligence. Nor can he speak a Jot better:
“ A Proof of this is, that he cannot write
“ ten Lines without committing gross
“ Faults; and because he did not learn his
“ own Language well in his early Years,
“ he will never know it well. I except a
“ few who being afterwards engaged by
“ their Profession, or their natural Taste,
“ cultivate their Minds by Study. And
“ yet even they, if they attempt to write,
“ will find by the Labour Composition
“ costs them, what a Loss it is not to have
“ learned their Language in the proper
“ Season.”

In a Word, Gentlemen, you who are en-
trusted with the Education of our Youth of
Distinction, who are to move in a more
exalted and extensive Sphere of Action,
and whose Birth and Fortune call upon
them to qualify themselves early for high
and

The P R E F A C E. xxxix

and important Offices in their Country's Service; you, Gentlemen, have a glorious and joyful Prospect before you, a noble Opportunity of doing much Good indeed! of constituting real Merit, and securing the warmest Returns of Gratitude, by perfecting the Flower of our Youth in speaking and writing that Language, in which alone they are to serve their King and Country, and become the Mouths of the People.

You will not fail to afford young Gentlemen this distinguishing, this necessary Education, and in a few Years nurse up a Race of British Orators, to the Honour of our Nobility and Gentry, and to the never-fading Glory of our dear Country.

T H E

THE PAPER

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British Grammar.

INTRODUCTION.

Of GRAMMAR and its Parts.

Question. **W**HAT is Grammar? *Answer.* Grammar is the Art of expressing the Relations of Words in Construction, with due Quantity in Speaking, and Orthography in Writing. [1]. Hence it is, that a Grammar of whatever Language, shews the Art of Speaking and Writing that Language well. What does the English Grammar teach? The English Grammar teaches to speak

[1] The abovementioned Definition of Grammar is certainly the best and most comprehensive that has yet been given; and is only an Improvement on the judicious Mr. Johnson's, who says, Grammar is the Art of expressing the Relations of Things in Construction, with due Accent in Speaking, &c. but he should have said of Words, not Things, as Grammar treats of Words, and not of Things; and Quantity instead of Accent, as Accent is only a mere Mark over a Vowel in a Syllable, to denote the Emphasis or Rising of the Voice: but Quantity is the Measure of Sounds in Pronunciation, and determines them to be long or short.

and write the English Language rightly [2]. How many Parts has Grammar? Grammar has four Parts, Orthography, Prosody, Etymology, and Syntax [3]. What does Orthography teach? Orthography teaches to spell or write every Word with proper Letters: as, Nation, not Nashun; precious, not prethus; Tomb, not Toom, &c. What does Prosody teach? Prosody consists of two Parts: The first teaches the true Pronunciation of Words, comprising Accent, Quantity, and Emphasis; and the other the Art of making Verses. What does Etymology teach? Etymology teaches the Exposition or Kinds of Words; their Derivation, Change, Analogy, or Likeness to one another in any Language. What does Syntax teach? Syntax teaches the right placing or joining of Words together in Sentences [4].

[2] That the Scholar may not have a confined and narrow Notion of Grammar, with respect to its Use in all Languages, he may be asked what the Latin Grammar teaches? *Answer.* To speak and write the Latin Language rightly. What does the French Grammar teach? To speak and write the French Language rightly. And so of others.

[3] As the Grammars of all Languages have four Parts, the Scholar may be asked, How many Parts the Greek, Latin, French, &c. Grammar has? making him repete the Parts.

[4] The Use of these four Parts being the same in all Languages, the Scholar may be asked, what each of them teaches in the Latin, French, &c. Grammars.



PART I.

OF ORTHOGRAPHY.

THIS Part of Grammar, as it treats of the various Forms, Powers, and Sounds of Letters, and their different Combinations in the Production of Syllables, in order to form Words, merits, as the Foundation of the whole, our first Consideration. Therefore,

CHAP. I.

Of the Number and Division of LETTERS.

WHAT is a Letter? A Letter is the Sign, Mark, or Character of a simple or uncompounded Sound. Are Letters Sounds? No. Letters are only the Signs or Symbols of Sounds, not the Sounds themselves [5]. How many Letters are there in the English Language? Twenty-six, a b c d e f g h i j k l m n o p q r s t u v w x y z.
How

[5] The two grand Species of Sounds are either animate or inanimate. Animate Sounds are either rational or irrational, or if you please, articulate or inarticulate, and both have a Meaning; but the Difference is, that whereas the irrational or inarticulate Sound is derived from Nature, the rational or articulate Sound is derived from Compact. Inanimate Sound has no Meaning or Signification; such

How are they divided? Into Vowels and Consonants
 [6]. What is a Vowel? a Vowel is a Letter which
 makes

are the Murmurs of a Fountain, the Dashings of a Cataract, &c. Nor is there any peculiar Name for Sound inanimate; nor for that of Animals when made by the trampling of the Feet, clapping of the Hands, fluttering of Wings, or any other Cause which is merely accidental. But that which they make by proper Organs, in Consequence of some Sensation or inward Impulse, such animal Sound is called a Voice. Now the Voice of Man, and it would seem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, which Organs maintain the Intercourse between these two. The Lungs (performing in Speech the Office of the Bellows in the Organ) furnish Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, serves to publish it abroad. What these vocal Organs are, is not in all respects agreed by Philosophers and Anatomists. Some of the latter observe, that we cannot so much as Discourse without the Concurrence of the following Parts, viz. the Nose, Lips, Teeth, Palate, Throat, Jaw, Tongue, Weason, Lungs, Muscles of the Chest, Diaphragma, and Muscles of the Belly. Be this as it will, 'tis certain, that the mere primary or simple Voice is completely formed before ever it reach the Mouth. When there, by means of different Organs, which do not change its primary Qualities, but only superadd others, it receives the Form or Character of Articulation; i. e. the Formation of the several Letters, by means of the Mouth and its several Organs, the Tongue, the Teeth, the Palate, the Lips, &c.

[6] All Languages have not an equal Number of Letters; some have more Vowels than others, and some a greater and some a less Number of Consonants than the English. The primitive Greeks learned Letters of the Phœnicians, and at first had but sixteen;

makes a full and perfect Sound of itself, without joining any other Letter to it. How many Vowels are there?

teen; which by several Steps, in process of Time, came to be increased to twenty-four.

Our Ancestors have been very sparing of vocal Sounds; and lavish in introducing Marks that lead rather to Silence than to produce a Voice. We could have expressed our Language without the Assistance of the Consonants c j q v w x y z. For 1. We could have used (k) for hard (c) as kame, kome, kup, &c. instead of came, come, cup. And for its soft Sound we could have used (s); as sell, sity, sypress; instead of cell, city, cypress. 2. We could have used (k) for (q); as kuantity, kuality, &c. for quantity, quality. Or we might have rejected (k) and (q), and used (c) with its hard sound only, and written (s) for its soft Sound. 3. We could have used (f) for (v). 4. We could have used (u) for (w) which we borrowed from the Germans, giving it the same Sound before a Vowel, i. e. (oo); as uant, uent, uill; instead of want, went, will. 5. We could have used (ks) for (x); as Foks, Boks, Poks, instead of Fox, Box, Pox, &c. 6. We could have used (i) for (y); as Phisic, Cipress, instead of Physic, Cypress. 7. We could have also used (i) for (j), as formerly, short (i) being the Sound that Northern Nations give to (j). 8. We could have used (s) for (z). But although these Consonants appear to be superfluous, yet to expel them now from the Places they have so long held in our Alphabet, would introduce such Confusion and Change in the Orthography and Analogy of Words, as to leave but few Traces of their Etymology or Original. But if we have a Redundancy of Consonants, we, on the contrary, are, as well as all other Nations, very deficient in Characters expressive of vocal Sounds. It is indeed greatly to be wished we had either more Characters for Vowels, or Marks on those we have to distinguish

there? There are five Signs or Marks for Vowels in the English Tongue, a, e, i, o, u, and (y) at the End of Words for ie. Y is also a Vowel in the Middle of Words of Greek Origin.

their several Sounds. Did no Character stand sometimes for one, and sometimes for another Sound; nor any Sound be represented sometimes by one and sometimes by another Character, the Cause of false Spelling and vicious Pronunciation in the present Living Languages would be entirely removed; and Reading and Spelling be the Work of a few Weeks only to a Child, and but of a few Days to a grown Person. Some Gentlemen of real Learning, particularly Sir Thomas Smith, Dr. Gill, and Bishop Wilkins offered Schemes for introducing several new Characters in order to rectify and fix our Orthography, which was formed by Chance in rude and illiterate Ages; but the Reception these Schemes met with, will, I suppose, deter others from such vain Attempts. The same Fate would attend the Invention of a new Alphabet, or introducing a Character for every simple Sound, however useful and advantageous it might prove in rendering Reading and Spelling easy Tasks, and establishing a fixed and uniform Pronunciation: For few of any Nation would be prevailed upon to learn their Letters over again, or part with their Books in the present Character, which by such an Innovation would become altogether useless. It remains therefore, that we endeavour to exhibit as plain and conclusive Rules for the Powers and Properties of the Characters we now have, as the impetuous and prevailing Tide of Custom will admit.

SECTION I.

Of the various Sounds, Powers, and Properties of the VOWELS.

HOW many Sounds has the Vowel *a*? It has three [7]. 1. Its long sound which is like (*ā*) is expressed in *cāme*, *fāme*, *māle*, *fāre*, *gāge*, *en-*

[7] *A* has really five different Sounds; for besides the three above-mentioned, it has a more slender Sound still than long (*a*) which is like French (*e*) Masculine, and is expressed in *late*, *plate*, *rate*, &c. It has also an open Sound, which approaches to its broad Sound, and is expressed in *Wrath*, *rather*, *Father*, *Glass*, and some others. But as these two Sounds occur but seldom, the former has been confounded with the slender long (*a*), and the latter with the less open short (*a*). The French express our long (*a*) in the Word *Laquais*; the open (*a*) just mentioned is the Italian *a*; and the broad (*a*) is the (*a*) of the Germans. Our Manner of sounding the Vowels is different from all other Nations; for whereas we sound the five Vowels *a*, *e*, *i*, *o*, *u*, thus *ai*, *ee*, *āwēe*, *o*, *eu*; most foreign Nations sound them *aw*, *ea*, *ee*, *o*, *oo*. The Vowels may be justly divided into three Classes, viz. guttural or Throat Vowels, palatal, or Vowels of the Palate, and labial or Lip Vowels. The guttural Vowels are broad (*a*), short and obscure (*o*), and (*u*) and (*e*) Feminine. The palatal are long or slender (*a*), short or slender (*i*), and (*e*) Masculine. The labial are long (*o*) and (*u*), and (*u*) fat, i. e. when it is pronounced like *oo*. If we attend to the Formation of these Vowels, we shall find that there are three different Openings in each of these Seats for every Vowel, viz. a larger, a middle, and a less Opening.

rāge, orātion, &c. which Words are pronounced as if written caim, faim, mail, &c. 2. The short sound of (a) is expressed in bād, bāt, bānd, hānd, mǎnner, bātter, &c. which Words are pronounced but a little more open than bād, bēt, bēnd, hēnd, mēnner, bētter. 3. The broad Sound we give to (a) is aw, i. e. as most Foreigners pronounce it; it has this guttural or broad Sound before ll, ld, lt, rd, lk, and betwixt (w) and (r); as all, call, bald, salt, ward, walk, war, warm, &c. It has generally this broad Sound before a single (l), as alter, always, also, almost, &c. but it is either silent, or changed into short (i) before (l) at the End of Words; as Marshal, special, partial, filial, &c. except it take the Accent. A is short before (ll), as tāllow, shāllow, swāllow, annuāly, casuāly, &c. When the Syllables age and able end Words, the (a) is sounded like short (i); as village, cordage, commendable, profitable, &c. pronounce villige, cordige, commendible, profitible, &c.

How many Sounds has the Vowel e? It has three? 1. Its long Sound which is like (ee) is expressed in Eve, hēre, Pēter, bēsom, schēme, sphēre, &c. 2. Its short Sound which is free and open, is expressed in bēnd, sēnd, fēd, bēt, mēt, tēll, fell, &c. 3. It is silent, or, at least, it has a very obscure Sound in many Words; as liberty, liberal, property, several, recovery, [8] &c. Is the Vowel (e) ever sounded
at

[8] This obscure (e) resembles the French (e) Feminine. It is very obscure, or rather entirely silent before (r) and (n) at the End of Words: before (r), as stranger, danger, flatter, anger, blubber, order, supper, suffer, &c. except where it takes the Accent; as préfēr, defēr, &c. before (n); as smitten, eleven, seven, forbidden, heaven, rotten, &c. but it has obtained the Sound of short (i) before (n) in these Words, Linen, Garden, Wollen, pullen, fullen, chicken, sudden; pronounce Linnin, Gardin, Woollin, &c. E is never sounded before the Terminations
able,

at the end of an English Word? No, except in the Article (the) and the Words he, me, she, we, be, and ye, which were formerly written with (ee) and do still retain that Sound. But (e) is sounded at the end of Hebrew Words; as Jessè, Hegè, Mamrè; and generally at the End of Greek Words, as Catastrophè, epitomè, apostrophè, Penelopè, Andromachè, &c. and at the End of these Latin Words, similè, premunirè, satellitè. What Power has final or silent (e)? Final or silent (e) serves to soften (c) and (g); it gives to (c) the Sound of (s), as face, place, disgrace, &c. which are pronounced as if written, fase, plase, disgracee. It gives to (g) the Sound of (j); as page, gage, baggage, &c. which are pronounced as if written, paidsh, gaidsh, baggidsh. Final (e) lengthens the Sound of the foregoing Vowel; as Bâb, bâbe; hër, hère; fîr, fire; røb, røbe, tûn, tûne; except when

able, less, ly, ment, ness, ty; as desirable, careless, vilely, refinement, likeness, safety, ninety, Nor is it ever sounded before (s) in Words of the Plural Number; as Babes, blades, cakes, males, names, manes, rapes, mares, plates, halves, nor in the third Person Singular of Verbs when (s) is written for eth; as bites for biteth; writes for writeth; inclines for inclineth, &c. but it is sounded after c, g, s, ch, sh, x, z, both in Nouns of the Plural Number, and in the third Person Singular of Verbs, because (s) at the End could not be heard without sounding it, and making another entire Syllable; as plac-es, pages, cases, churches, fishes, boxes, grazes. E is also silent in Words compounded with Here, there, where; as herein, hereinto, hereof, hereon, hereto, hereunto, heretofore, herewith; thereabout, thereafter, thereat, thereby, therefore, therefrom, therein, thereinto, thereof, thereon, thereunto, thereupon, therewith; whereabout, whereas, whereby, wherefor, &c. also in Words compounded with Hence, thence, whence; as henceforth, henceforward, thenceforth, thenceforward, whencesoever.

two Consonants come betwixt it and the preceding Vowel; as Bădge, wědge, hĭnge, trŭdge, dischărgē, &c. though it lengthens the foregoing Vowel, when preceded by th, st, and ang; as hăste, tăste, bāthe, swāthe, chānge, rānge.

How many Sounds has the Vowel (i) ? It has three.
 1. Its short Sound which is almost full (ee) is expressed in Did, will, which, bĭd, cĭvĭlĭty, &c. 2. It is founded like short (ŭ) in fĭrst, shĭrt, bĭrd, thĭrd, dĭrt, flĭrt, thĭrty, thĭrty; pronounce fŭrst, shŭrt, bŭrd, &c. [9].
 3. Its

[9] Some Writers give the Sound of obscure (u) to (i) in fĭrst, bĭrd, &c. but I think it preposterous to represent the obscure Sound of one Vowel by that of another, especially when we consider that these obscure Sounds can scarcely be communicated to, or distinguished by the Ear. For if we take, for Instance, the Word Father, and substitute a, i, o, ŭ, in the Place of (e), and still pronounce this Word with its proper Accent and Cadence, it will be difficult for the Ear to determine the Difference between Făthar, Făther, Făthir, Făthor, Făthur, and Făthr without the (e). The Reader may make Experiments of the obscure Sounds of the other Vowels in a great Number of Words; as Fătal, fătēl, fătĭl, fătōl, fătul, and fătĭ, &c. The Vowels are generally obscure, or rather silent, especially e, when they are placed either betwixt, or after the following double Consonants, viz. Br, as barber, fabre, barbr, fabr; Bl, as babel, table, babl, tabl; Cl, as vocal, cycle, voel, cycl; Cr, as Acre, acr; Dr, as Nadir, squander, nadr, squandr; Fl, as trifle, stiffl, trĭfl, stĭfl; Fr, as offer, suffer, offr, suffr; Gl, as angle, single, angl, singl; Gr, as anger, clangor, angr, clangr; Kn, as hear-ken, napkin, hearkn, napkn; Pl, as apple, mapple, appl, mappl; Pr, as wrapper, taper, wrappr, tapr; Sl, as tassel, chisel, tassel, chisl; Sn, as mason, bason, masn, basn; Tr, as alter, altar, altr, altr; Spl, as gospel, gospl; Spr, as prosper, prospr; Str, as lobster, huckster, lobstr, huckstr; Thr, as author, mother,

3. Its long Sound is like the Pronoun (I), and is expressed in *fire*, *mīle*, *mīre*, *inspire*, *devise*, &c. [10].
Observe;

mother, brother; authr, &c. These Vowels have been dropped in Pronunciation, on Account of the abovementioned double Consonants making an imperfect Sound of themselves, which is the Nature of mute Consonants with Liquids behind them; as *Bl*, *br*, *cr*, &c.

[10] Long (i) has a double Sound, and is compounded of *aw* and *ee*, pronounced very quick thus *āweē*; as *fire*, *desire*, &c. is pronounced as if written *fāweēr*; *desāweēr*; though it is not always so very open, but in many Words resembles the Greek *ει*. As Custom renders the long and short Sound of this Vowel very irregular, it may be observed in general, that in short Words (i) is always long before another Vowel; as *Līon*, *trīal*, *dīal*, *līar*, *brīar*, *sīam*, *sīon*, *science*, *pīous*, *clīent*, *quīet*, *crier*, *frier*, *dier*, *rīot*, *gīant*, &c. and generally at the Beginning of long Words; as *Dīameter*, *dīalogue*, *dīalect*, *dīagonal*, *dīabolical*, *dīametrical*, *Dīogenes*, *vīolently*, *quīescence*, &c. But when (i) is in the Middle, or draws nigh to the End of the Word, it is generally short before another Vowel; as *Asīatic*, *barbarīan*, *peculiarly*, *centorīon*, *ecclesiāstic*, *Philadelphīa*, *Sogdīana*, *Mergīana*, *Persīa*, *Parthīa*, *Bactrīa*, *Hydaspīa*, &c. and it is short in most Positions in long English Words; as *Cīvīlity*, *īnfīnity*, *satīrīcally*, *dīvīsībīlity*, *īnsensībīlity*, &c. When the Primitive Word ends with (y) it is changed into (i) in the Derivative; and if the (y) be long in the Primitive, the (i) is long in the Derivative before the Terminations *est*, *ed*, *eth*, or when *eth* is changed into *es*; as *multipl̄y*, *multipl̄iest*, *multipl̄ied*, *multipl̄ieth*, or *multipl̄ies*; *satisf̄y*, *satisf̄i-est*, *ed*, *eth*, or *es*; *fortif̄y*, *fortif̄i-est*, *ed*, *eth*, or *es*; *justif̄y*, *justif̄i-ed*, *est*, *eth*, or *es*; *den̄y*, *den̄iest*, *ed*, *eth*, or *es*, &c. But if (y) be short in the Primitives, the (i) is short in the Derivatives; as *hur̄r̄y*,

Observe that (i) is always long before gh, gn, ld, nd, as sigh, night, sign, design, mind, find, mild, wild, except build, guild, where (i) is short, and the (u) silent, thus bīld, gīld. It is likewise sounded long in Scripture Proper Names, before ah, jah, rah, as ; as Jeremīah, Hezekīah, Elījah, Adonījah, Mīrah, Zacharīas, &c. It is also long in the Terminations ite and ites ; as Ammonīte, Ammonītes, Rubinite, Rubinītes, &c. and where it ends a proper Name, as Levī Zabdī, &c. but in other Proper Names it is generally sounded short before a Vowel ; as Mirīam, Ariēl, Elīab, &c. I before er, on, a, and after ft, sounds like (y) Consonant ; as Collier, onion, bullion, immediate, combustion, christian, Indies, &c. pronounce Coll-year, on-yon, bull-yon, immed-yet, combust-yon, christ-yan, Ind-yes.

How many Sounds has the Vowel (o) ? It has five. 1. Its short Sound, which is expressed in lōt, rōd, gōt, trōd, nōd, &c. 2. Its long Sound, which makes the Mouth of an orbicular Form, is expressed in glōbe, rōbe, prōse, rōse, &c. 3. It is sounded like (oo) in Rome (the City) and in move, prove, do, doing, who, to, whom, whose, womb, tomb ; pronounce Room, moove, proove, doo-ing, hoo, too, hoom, hoose, woom, toom. 4. It is sounded like short (ī) in Women, flagon, ribbon, waggon ; pronounce Wīmmin, flagin, ribbin, waggin. 5. It is sounded like short (ū) in Come, some, conduit, conjure, pother, money,

hurri-est, ed, eth, or es ; studŷ, studī-est, ed, eth, or es ; burri-est, ed, eth, or es, &c. The same Rule will hold before the Termination er ; as justify, justifier ; curri-est, ed, eth, or es, &c. It must be observed that (ies) is but one Syllable either as the Termination of a Verb, or the plural of a Noun. Nouns that End with (y) have (y) changed into (ies) in the Plural ; and if the (y) be long in the Singular, (i) is long in the Plural ; as skŷ, skīes ; frŷ, frīes ; crŷ, crīes ; replŷ, replīes, &c. But if (y) be short in the Singular, then (i) is short in the Plural ; as cherri-est, ed, eth, or es ; herisŷ, herisīes, &c.

love, dove, glove, month, pommel, govern, Monday, honey, cover, constable, attorney, comfort, kingdom, besom, fathom, random, world, work, worship, brother, mother, smother, Monmouth, &c. pronounce cūm, sūm, cūndit, &c. O is generally silent before (n) at the End of Words; as Deacon, mason, button, mutton, iron, environ, pardon, &c. pronounce deach, masn, &c.

How many Sounds has the Vowel u? It has three.

1. Its short Sound, which is very like short (o), only a little more guttural, is expressed in Būt, cūt, gūn, rūb, sūp, drūb, &c. 2. Its long Sound is expressed in Lūte, mūse, cūre, tūne, pūre, &c. And it has generally this long Sound, viz. eu, or iu, in long Words, when only one Consonant comes betwixt it and another Vowel; as impūity, secūity, cūrious, opportūity, &c. 3. It is sounded like short (i) in Busy, business, bury, burial; pronounce Bīzzy, bīz-ziness, bīrry, bīrrial. Observe, that (u) is never sounded after (g), when a, e, or i follows it; as guard, guardian, guest, guilt, guide, &c. pronounce gard, gard-yan, gest, gilt, gide: And at the End of Words, both (u) and (e) are silent after (g); as Hague, Prague, league, fatigue, prologue, synagogue, &c. pronounce Haig, Praig, leeg, fateeg, &c. except Agree, argue, Montague, in which the (u) is sounded. Y, as a Vowel, has a long and a short Sound, which are directly the same with those of (i). Its short Sound is expressed in phŷic, etŷmology, phŷ-fiognoy, &c. Its long Sound is expressed in tŷro, tŷrant, chŷle, &c. It ends all Words with its short Sound, as dutŷ, certaintŷ, prosperitŷ, delicacŷ, &c. except Monosyllables and Verbs, as skŷ, crŷ, trŷ, mŷ, bŷ, to complŷ, to denŷ, to defŷ, to relŷ, &c. [11].

S E C

[11] It may be observed of the Vowels in general,
1. That each of them has two general Sounds, i. e. a long and a short Sound, from whence arises Quantity;

SECTION II.

Of DIPHTHONGS, or DOUBLE VOWELS.

WHAT is a Diphthong? A Diphthong is the meeting of two Vowels in one Syllable. How many Diphthongs are there in the English Language? There are twenty Diphthongs in the English Language, viz. ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui, ay, ey, oy, uy, aw, ew, ow. How are they divided? Into proper and improper. Which are the proper? The proper Diphthongs are, ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui. The improper Diphthongs are, ay, ey, oy, uy, aw, ew, ow. Why may these be called improper Diphthongs? Because they are only written at the End of Words, to express the Sounds of the proper Diphthongs they represent; as ay is always written at the End of Words for ai; ey for ei; oy for oi; uy for ui; aw for au; ew for eu; ow for ou [12].

What

rity, or the Length or Shortness of Syllables, which creates a Harmony either in Prose or Verse. 2. That their short Sounds occur much oftner than their long Sounds. 3. That in Monosyllables they are short before a single Consonant; as bat, bet, bit, lot, but; and in Words of two, three, four, &c. Syllables, they are short before two or more Consonants. 4. That they are generally obscure in the last Syllable of Words, unless they take the Accent,

[12] Some Writers absurdly define an English Diphthong to be the sounding of two Vowels in one Syllable; and make a bustle about dividing them into proper and improper, though they differ in the Method of their Division. They tell us a proper Diphthong is that which has a mixed or proper Sound of both the Vowels. According to this Definition there

What do ai and ay sound? Ai and ay sound like long (a); as fair, day, &c. but the (a) is silent in

is not a proper Diphthong in the English Tongue, unless we allow (oi) to be one, to which some give the Sound of long (i); and indeed (oi) resembles that Sound, as foil, file, boil, bile, toil, tile, &c. It must be confessed that (oi) approaches the nearest of any Combination in our Language to the Nature and Design of a Diphthong, as Diphthong imports the Coalition or Mixture of two Sounds in one. However, as to the rest of the English Diphthongs, whatever they might have been anciently, they are now but simple Sounds, being the same with those of the single Vowels; as ai, ay, ei, ey, are just long a; au, aw, broad a; ea, ee, eo, ie, long e; ui, uy, oi, oy, long i; oa, ou, ow, long o; eu, ew, long u; and oo, fat u. Fat (u) is scarcely used now by the English, its Sound being expressed by oo; yet it is in use amongst the Scots, who pronounce unrighteous, understood, university; thus, oonrighteous, oonderstood, ooniversity, &c. Thus we see how much the Invention of so many Diphthongs whose Sounds differ nothing in our Language (according to the present Pronunciation) from the long and short Sounds of the single Vowels tend to perplex our Orthography. And though they may serve to ornament a Language, yet as they are imposed as an Alphabet not of different Sounds, but of the same Sounds in different Forms, must of Consequence wofully distract both in the Reading and true Spelling not only of our own, but of other modern Languages, as their Sounds are not the same in all Nations. How difficult is it for a Scholar to mark distinctly the various Sounds of our (a), which are fourteen different Ways expressed? 1. In all; 2. In laud; 3. in bawd; 4. In fare; 5. In late; 6. In fan; 7. In heart; 8. In neighbour; 9. In glass; 10. In fair; 11. In day; 12. In reign; 13. In they; 14. In oval. If the Reader makes a trial of the other Vowels in this Manner, he will find them no less perplexing.

Villain,

Villain, certain, captain, curtain, chaplain, fountain, bargain, mountain, murrain; read villin, certin, captin, &c. Ai is no Diphthong in Hebrew Words; as Beba-i, Sina-i, &c. nor when a Word ends in ais, or aim; as La-is, Ramatha-im.

What do au and aw sound? Au and aw sound broad (a), i. e. as Foreign Nations sound a; or that (a) has in all, call; as aul, caul, awl, cawl. Au is no Diphthong in some proper Names; as Archela-us, Stanisla-us, Caperna-um.

How many Sounds has ea? Ea has four Sounds. 1. Its general Sound, which is like long e, or ee, is expressed in appear, arrear, fear, dear, hear, &c. 2. It sounds like short (e), in beard, breast, head, ready, &c. 3. It sounds like (a) long, in swear, wear, rear, bear, pear, great, break, tear. 4. It sounds like (a) short, in hearken, heart, hearty, heartless, with their Compounds. Ea is no Diphthong in Hebrew, Greek, and Latin Words. 1. In Hebrew Words; as Gebe-a, Kadesh-barne-a, Kirjath-je-arim, &c. 2. In Greek Words; as Cefare-a, ide-a, the-atre, gene-alogy, empyre-al, &c. 3. In Latin Words; as Cre-ator, crea-tion, venge-ance, re-al, be-atitude, miscre-ant, deline-ate, &c. Nor is ea a Diphthong when compounded with pre; as pre-able, pre-admit, pre-adamite, &c.

What Sound has ee? Ee has the same Sound the French give to (i) i. e. very like our short (i): as fee, seen, been, need, &c. Ee is no Diphthong in Hebrew Words; as Be-ersheba, Be-erites, &c. nor when compounded with re and pre; as re-establish, pre-eminence, &c.

What do ei and ey sound? Ei and ey have the same Sound that ai and ay have, i. e. long (ā); as in reign, feign, eight, they, whey, &c. but ei sounds (ee), in deceive, deceit, conceive, conceit, receive, receipt; and it sounds like short (ä), in neighbour. Ei is no Diphthong in Words compounded with re; as re-iterate, re-imburse, &c. nor in these Words, De-ity, de-ist, de-ism, athe-ist, athe-ism, polythe-ism.

What

What sounds oi and oy? Oi and oy have a mixed Sound which is never varied, it resembles long (i), and is expressed in boil, oister, boy, troy, &c. Oi is no Diphthong in Words compounded with con, (n) being left out; as Co-ition, co-incide, &c. nor in Words ending in ing; as do-ing, go-ing.

What do eu and ew sound? Eu and ew sound (ū) long; as feud, few, dew, &c. Note, as (eu) is properly no English Diphthong, being found mostly in Words of Greek Origin, it is always parted into two Syllables at the End of Words; as Bartime-us, Zache-us, &c.

What sounds ie? Ie sounds like (ee), in field, fiend, frontier, &c. but (e) short, in fierce, pierce, friend, pronounce fērcē, pērcē, frēnd. Ie is no Diphthong in Hebrew Words; as Abi-ezer, Eli-ezer, &c. nor in Words ending in ed, eth, and er; as di-ed, appli-eth, di-er, carri-er, &c. Ie is generally parted in Words derived from the Latin; as cli-ent, ori-ent, qui-ēt, pi-ety, foci-ety, vari-ety, &c.

What sounds eo? Eo sounds (ee) in people; and short (e) in jeopardy, leopard, yeoman; and (o) short in George.

What sounds oa? Oa sounds long (ō), as cloak, oar, coach, goat, moan, &c. It sounds much like au, in broad, abroad, groat; and is never written at the End of an English Word. Oa is no Diphthong in Hebrew Words; as Gilbo-a, Zo-an, &c. nor in Words compounded; as co-adjutor, co-agulate, &c.

What sounds oo? Oo has the same Sound that the Consonant (w) has in all Words, or that which most foreign Nations give to the Vowel (u) i. e. fat (u); as hood, good, food, fool, moon, &c. but it sounds (u) short, in blood, foot, flood, foot; pronounce blūd, fūt, flūd, fūt; and it sounds like long (ō) in door, floor, poor; pronounce dōre, flōre, pōre. Oo is no Diphthong in Words derived from the Hebrew, Greek, or Latin; as Bo-oz, Co-os, co-operate.

How many Sounds have ou and ow? Ou and ow have four; the first Sound is composed of both (o) and (u w), and if we sound o-oo extremely quick, it discovers

discovers this Sound exactly; as louse, mouse, fowl, town, &c. which are sounded quick, lo-oos, mo-oos, fo-ool, to-oon. 2. Ou sounds like (oo), in soup, strowd, would, could, should, you, your, youth; pronounce soop, strood, ood, cood, shoold, yoo, &c. 3. Ou sounds like short (u), in couple, trouble, courage, country, courier, courtesy, double, doublet, nourish, flourish; pronounce cuple, truble, cūrage, &c. 4. Ou and ow sound long, (o), (u), and (w), being silent; as though, thought, fought, know, flow, slow, blow, &c. W is silent at the End of Words of more than one Syllable; as follow, hollow, bestow, &c. except allow, avow.

How many Sounds has ui? Ui has three Sounds, 1. It sounds (i) long, in guide, guile, beguile, guise, disguise. 2. It sounds (i) short, in guild, build, guilt, conduit, &c. 3. It sounds (u) long, in bruise, fruit, suit, recruit, &c. Ui is no Diphthong in Foreign Words; as vacu-ity, fru-ition, genu-ine, pu-issant, &c.

Aa is a Diphthong in Hebrew Words, and sounds but as one (a); as Baalam, Aaron, Aaronite, &c.

It may be observed, that ia, ii, io, iu, uo, are no Diphthongs, and are therefore always parted in Words.

Ae and oe, commonly marked Æ, Œ, or æ, œ, though they sound (ē) are no English Diphthongs; and the Words Cæsar, œconomy, &c. would be better written as they are sounded, thus Cesar, economy.

SECTION III.

Of TRIPHTHONGS.

WHAT is a Triphthong? A Triphthong is the Meeting of three Vowels in one Syllable. How many Triphthongs are there? There are three Triphthongs in the English Language, viz. 1. Eau, which sounds (u) long, in beauty, with its Derivatives; but (o) long, in beau. 2. Ieu in lieu, adieu. 3. Iew in view.

SECTION

SECTION IV.

Of the SINGLE CONSONANTS.

WHAT is a Consonant? A Consonant is a Letter which cannot make a perfect Sound without adding some single or double Vowel either before or after it; as *ib* or *be*, *eat* or *tea*; and therefore derives its Name from confounding, or sounding together with the Vowels [13].

How many in Number are the single Consonants? They are twenty-one in Number, *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z*. How are they divided? Into Mutes and half Vowels. What is a Mute? A Mute is a Letter which cannot make a Sound without a Vowel. Which are they? *b, c, d, f, g, h, j, k, p, q, s, t, v, x, z*. Six of these are called by some half Mutes, because they discover a kind of faint Sound, viz, *b, d, g, j, v, z*. What is a half Vowel? A half Vowel or Liquid, is a Letter which makes an imperfect Sound without joining any other to it. Which are they? *l, m, n, r*.

W and *y* are neutrals, having both complete Sounds. Can all these Consonants begin and end a Syllable or Word? No. 1. *J* always begins, but never ends

[13] Though these Characters called Consonants have been reckoned Forms of a more ignoble Nature than the Vowels, because, without the Conjunction of some Vowel, they lead rather to silence than to produce a Voice; yet it is evident, that they distinguish rational Beings from the brute Creation in a more peculiar Manner than the Vowels, as several Brutes utter, at Times, these vocal Sounds in common with us. But Man only is endowed with these noble Faculties or Organs, which produce such Variety of Contacts and Configurations by which the Sounds of the Vowels are variously directed and determined.

a Word.

a Word. 2. W and y begin Words as Consonants, but end them as Vowels; as war, youth, sky, blow. 3. X never begins a Word but in a few proper Names, as Xerxes, Xenophon, &c. 4. q. v. z. never end a Word, but have always a final (e) to cover them; as pique, give, raze. What Parts of the Mouth are employed in expressing the Mute or Natural Sounds of these Consonants? There are five different Parts of the Mouth employed in expressing the true or natural Sounds of the Consonants, viz. the Teeth, Lips, Palate, Throat, and Nose, besides the Assistance of the Tongue. Those that belong to the Teeth are called dental or teeth Letters; those that employ the Lips are called labial or lip Letters; and those of the Palate are called palatal Letters; and those of the Throat are called guttural or throat Letters; and those that are sounded through the Nose are called nasal or nose Letters. What is the mute Sound of b? [15]. *Answer*——. What Parts of the Mouth are employed

[15] Though all Nations, as well as we, give vocal Sounds to the Consonants, yet in speaking all express their mute Sounds or simple Contacts without any Variation, except (j) and soft (g). The vocal Sounds we give to the Consonants are in general more compounded than those of other Nations; as we name them bee, cee, dee, eff, gee, aich, idge, or jay; kay, el, em, en, pee, kew, err, efs, tee, vee, double u, ex, wy, zed.

Observations concerning the Manner of expressing the natural or mute Sounds of the Consonants.

B, a labial; its mute or natural Sound, which is invariable, resembles the Syllable ib; to express it truly, first put the Lips together, and try with the Lips thus closed to pronounce ib; which is impossible, tho' by this Contact or Motion we hear the Sound of (b) exactly.

C, a guttural; its mute Sound is very like the Syllable (ic), when (ic) is whispered; it is formed by intercepting, and compressing the Breath in the Throat, the hinder Part of the Tongue being moved towards
the

played in expressing of b? The Lips; therefore it is a labial or lip letter. The Question may be repeated in the

the Throat. K and q are expressed in the same Manner.

D, a palatal; its Sound resembles the Syllable (id); first put the Tongue to the Palate of the Mouth, and try to pronounce (id), by this Motion the mute Sound of (d) will be heard exactly.

F, a dental; its mute Sound is exactly expressed by first putting the upper Teeth on the under Lip, and by blowing softly, a Sound is discovered very like (if), when (if) is whispered. Be sure with this, as well as with all others, to make the Motion or Contact before the Sound.

G, a guttural; its mute Sound is expressed by intercepting and compressing the Breath in the Throat; it resembles the Sound of (ig).

H, is an Aspiration or Breathing; in expressing it the Breath is not much impressed; it resembles the Syllable (ha), when (ha) is whispered and uttered quick.

J, a palatal; its proper Sound is every where like (dh).

L, a palatal; its Sound is expressed by first putting the Tongue to the Palate of the Mouth, and then trying to pronounce the Syllable (il), which it resembles, its natural Sound will be heard exactly.

M, a nasal; its Sound goes through the Nose, and is expressed by first closing the Lips, and in this Motion try to pronounce (im), its Sound will be heard exactly.

N, a nasal, also reflects through the Nose; its Sound is expressed by first putting the Tongue to the Roof of the Mouth, or the Roots of the upper Teeth, and in this Motion try to pronounce (in), you have it exactly.

P, a labial; its Sound resembles the Syllable (ip), when (ip) is whispered; it is expressed by first putting the Lips close together, and suffering the Breath to
force

the same Manner with Respect to the true Sounds of the other Consonants. Since you have given me the true Sounds of all the Consonants, tell me also which
of

force them open, no Sound will be discovered, but what is made by the Separation of the Lips.

R, a palatal; it is expressed by a Concussion, or Quivering of the Extremity of the Tongue, which, beating against the Breath as it goes out, produces this horrid dog-like Sound; it resembles the Syllable *ir*.

S, a palatal, is expressed by hissing; it resembles (*is*), when (*is*) is whispered.

T, a palatal, resembles the Syllable (*it*), when (*it*) is whispered; it is exactly expressed by putting the Tongue to the Palate of the Mouth, and the mute Sound will be discovered by letting a small Breath force it from the Roof again.

V, a dental, resembles the Syllable (*iv*); it is expressed by first putting the upper Teeth upon the under Lip, and trying to sound (*iv*), by this its Sound will be heard exactly. W has a complete and unvaried Sound in all Words like (*oo*); this Consonant goes before all the Vowels except (*u*), and before (*r*), tho' it be not founded; as *wrath*, *wretch*, &c. which are pronounced *rath*, *retch*, &c. It likewise follows as a Vowel *a*, *e*, *o*, and unites with the same into the Sound of the double Vowels *aw*, *ew*, *ow*; as *faw*, *new*, *fow*, &c.

X, is a double Letter, being compounded of (*k*) and (*s*), and is therefore both a guttural and palatal Letter; its true Sound resembles (*ix*), when this Syllable is whispered. It is often from Negligence, or for Ease, pronounced like (*z*) at the Beginning of Names; as *Xerxes*, *Xanthus*, &c. thus *Zerxes*, *Zanthus*, &c.

Y when it precedes a Vowel is a Consonant, and when it follows a Consonant it is a Vowel. As a Consonant it has a more liquid Sound than when a Vowel. Its Consonant Sound is like short (*i*) twice, but rapidly pronounced, or like the Word *ye*.

of them all you observe to have the most visible Change made upon them as to their Sounds? C and g. What observe you about (c)? I observe that (c) has a hard and a soft Sound; it has always its natural

Z, a palatal, is expressed by buzzing, as it were, the Syllable (iz); if the Extremity of the Tongue slightly touches the Palate, it is forced from it by a Concussion, as the Breath passes betwixt it and the Palate.

It must be observed, that although I have inserted these Syllables to which the mute or natural Sounds of the Consonants are nearly alike, they are not to be depended upon as their real Sounds, but only the nearest Resemblance of them, it being impossible to mark in Writing their mute Sounds. My Design by them is only to assist those who, even when they have made the proper Motions or Contacts as directed, might be at a loss to know whether they expressed the true Sounds or not: But when they have so high a Resemblance of them, they can scarcely miss. The only Way to be sure, is to make always the Contact or Motion before the Sound. Now as Speaking, or, which is the same Thing, Reading out, is nothing else but a quick Repetition of the natural Sounds, or simple Contacts of the Consonants, the Vowels in all Words causing the Voice to be heard, and also making the Mutes to confound with them, as they could make no perfect Sound without them; would it not be of the greatest Advantage to Children both in Reading and Orthography, if they were taught at first the mute Sounds of the Consonants, in order to pronounce Words at Sight, without previously spelling them, or being put to the Drudgery of pronouncing several Syllables before they can tell the Sound of one? If such a rational and expeditious Method was but universally practised, there would be no Cause for any further Complaint concerning the Want of Characters expressive of every simple Sound; nay, were it so, such an Innovation would be as imperinent as useless.

hard

hard Sound like (k), when it goes before the Vowels a, o, u, and the Consonants l, r, t; as came, come, cup, clear, creep, act, &c. and when it ends Words, as music, logic, arithmetic, &c. But before the Vowels e, i, y, or before an Apostrophe, it sounds without Exception like (s); as cell, city, cypress, plac'd for placed. These words, skeptic, skeleton, kedron, kiln, Skeva, akeldama, should be written with a (k), as they are pronounced, and according to their Originals; and not ignorantly sceptic, sceleton, cedron, cis, sceva, aceldama. If the hard Sound of (c) comes before (e) or (i), then (k) is always put in its Place; as kept, kill, skin, &c. K should never be written in an English Word before a, o, u, l, r, t. What observe you about (g)? G without Exception keeps its guttural hard Sound before a, o, u; as game, gold, gun, &c. as it also does before all Consonants; but before e, i, y, or before an Apostrophe, it sounds soft like (j), i. e. (dsh); as gender, ginger, gypsy, judg'd for judged. G being sometimes hard, sometimes soft before (e) and (i); and having no Mark to distinguish the hard from the soft Sound; we must observe, that (g) keeps its hard Sound before (e) and (i) in all English Words, i. e. all Words which we have taken from the German Tongue; as get, gift, gilt, geld, together; begin, give, gild, gird, girt, &c. with their Derivatives and Compounds. And as the Germans, Swedes, Danes, and some other northern Countries, never sound (g) soft, we ought in reading the Names of Persons, Cities, Towns, &c. of such Countries, to pronounce the (g) always hard before (e) or (i). G keeps also its hard Sound before (e) and (i), in all Hebrew Words of the Bible; as Gehazi, Genesareth, Gilead, Gibeon, &c. and wherever two gg's come together, they are both hard, though e, i, or y follow; as dagger, stagger, begging, hugging, dreggy, craggy, foggy. But in all Words derived from the Latin and French (g) sounds soft before e and i; as generation, degenerate, gentle, gentility, engine, imagine, &c. Note, G is sounded neither at the Beginning nor End of a Word

Word before (n); as gnat, gnaw, reign, design, read
nat, naw, rein, desine, &c.

SECTION V.

Of the DOUBLE CONSONANTS.

WHEN two or three Consonants meet together, they are called double or triple Consonants; and of these some are fit to begin, others to end Words only. The first are called initial, the second final double Consonants. The initial double Consonants, or those fit to begin Words, are forty-one in Number, viz. bl, br, ch, cl, cr, dr, dw, fl, fr, gl, gn, gr, kn, ph, pl, pr, rh, sc, sh, sk, sl, sm, sn, sp, sq, st, sw, th, tr, tw, wh, wr, phr, sch, scr, shr, spl, spr, str, thr, thw. Many of these also end Words. The final double Consonants are about seventy in Number, but of small Importance to be inserted. All the initial double Consonants begin Words with their natural Sounds, except ch, ph, sh, th.

What Sound has ch? Ch has a mute Sound like (tsh); it is expressed by first putting the Tongue to the Palate, and then try to pronounce (itch), its Sound will be heard exactly; it is expressed in chear, church, rich, &c. the Addition of (t) does not alter nor increase the Sound; for much is the same as mutch, and cruch, as crutch; &c. so that (t) is quite superfluous. Ch has this soft Sound, viz. (tsh) in all Words originally English, and generally in Words derived from the Latin; as chicken, children, chosen, cherish, chastity, charter, &c. But it has a smooth Sound like (sh) in Words derived from the French; as debauchee, machine, chagrine, chaise, chevalier, champaign, chamade; pronounce deboshee, masheen, shagreen, shaise, shevalier, shampain, shamade. It has also the smooth Sound of (sh) in English Words after l or n; as welch, bench, belch, trench, wench, &c. pronounce welsh, bench, &c. In

C

Words

Words of Greek Origin, and in Hebrew Words, the (h) is silent, and then (ch) sounds like (k), which is called its hard Sound; as Christ, christian, chronology, chemistry, &c. Achish, Abimelech, Aristarchus, Nebuchadnezzar, &c. pronounce Krist, kristian, kronology, kemistry, Akish, Abimelek, &c. Ch in (arch) sounds soft before a Consonant; as Archbishop, archdeacon, archduke, &c. but before a Vowel it sounds hard like (k), as Archangel, archiepiscopal, archipelago, &c.

What sounds ph? Ph has every where the Sound of (f), except, where it is parted in these three Words, Mep-ham, Clap-ham, shep-herd.

What Sound has sh? Sh has a smooth unvaried Sound very like (ish), when (ish) is whispered; it is expressed in share, shame, dash, wash, &c. Ti takes the Sound of (sh) before all the Vowels; as tertian, patient, titii, nation, tertius, &c. pronounce tershan, pashent, tishhi, nashun, tershus: But it keeps its natural Sound at the Beginning of Words; as tied, tieth, tiara; and in the Plural Number of Words ending in ty, (y) being changed into (i); as duty, duties, beauty, beauties, &c. and in all Derivatives from Words ending in (ty), (y) being also changed into (i); as pity, pitiest, pitieth or pities; mighty, mightier, mightiest; empty, emptier, emptiest; dirty, dirtier, dirtiest, &c. Ti keeps also its natural Sound in some Hebrew and Greek Names; as Shealtiel, Phaltiel, Shephatiah, Adramyttium. We also give the Sound of (sh) to (ci) before another Vowel; as ancient, magician, precious, superficial, gracious, beneficial, &c. pronounce anshent, magishan, preshus, superfishal, &c. Observe, that (si) takes the Sound of (sh) before (on), at the End of Words; as division, occasion, mission, &c. pronounce divishun, occashun, &c. So that the Terminations, sion and tion, have generally the same Sound, viz. shun; and are always, as they ought, to be pronounced as one Syllable.

What Sound hath th? Th has both a hard and a soft Sound; the hard Sound is expressed by putting the
the

the Tongue against the upper Teeth, and then try to pronounce (ith), you will have it exactly. It is very like (ith), when (ith) is whispered, and is expressed in think, through, thwart, death, wrath, &c. The soft Sound is made by the same Motion, only there is not such a strong pressure of the Breath, nor of the Tongue upon the Teeth; and whereas the hard Sound is intirely mute, the soft discovers an imperfect Sound; and is expressed in these, those, thee, bathe, breathe, &c. [15].

What Sound has wh? Whounds every where hoo; for although (w) be written before (h), yet it is always founded after it; as who, what, &c. are founded hwo, hwat, or hoo, hoo-at; or ooho, oohat

Gh is never founded in the Middle nor at the End of a Word; as Sight, fight, might, light, figh, nigh, through, weigh, &c. except where Custom has given it the Sound of (ff) at the End of these Words,

[15] This double Consonant, and our Manner of pronouncing ch, j, or soft (g), makes the Pronunciation of our Language very difficult to Foreigners; all the Difficulty is contained in these Words, What think the chosen Judges? which Foreigners pronounce, What dink de shosen shudges? or what tink te, &c. The French pronounce (ch) smooth, as we do (sh); if they put a (t) before it thus (tsh), it represents the proper Sound of (ch) in English Words; as cheap, tcheap; cheese, ttheese; much, mutsh; patch, patsh, &c. And by putting a (d) before (sh), the proper Sound of (j) or soft (g) is expressed, which by them is founded (zsh); as Judge, dshudsh; judgment, dshudshment; justice, dshustice; page, paidsh; wedge, wedsh; baggage, baggadsh, &c. The Germans and other northern Nations give a Sound to (j) quite different from ours, or that of the French; they pronounce it every where like our short (i), or, according to my Ear, like our (y) Consonant, at the Beginning of a Word; as Jacob, iacob, or yacob; Jern, yern, &c.

Laugh, tough, enough, cough, rough, trough; pronounce laff, tüff, enüff, coff, rüff, tröff. Note, Enow, the Plural of enough, is always applied to Number.

C H A P. II.

OF SYLLABLES.

RULES for true Spelling, and the proper Division of the Syllables of long Words.

WHAT is the Use of Letters? Letters serve to make Syllables, and Syllables properly combined produce Words; and Words properly combined produce Sentences; and Sentences properly combined produce a Speech or Discourse [16].

What

[16] We are now come to shew the Use and Design of these Letters, or primary Articulations; which are all denominated by the common Name of Element, in as much as every Articulation of every other Kind is from them derived, and into them resolved. For under their smallest Combinations they produce a Syllable, and Syllables produce Words, &c. And thus it is, that to Principles so few, and apparently so trivial, we owe that Variety of articulate Voices which have been sufficient to communicate and explain the Sentiments of so innumerable a Multitude as all the past and present Generations of Men; and are more than sufficient for all the Languages that ever can be in the Universe. They are but twenty-six in our Tongue, yet they may be so variously disposed, as to make more than five hundred and seventy-six several Words of two Letters; and twenty-six Times as many Words may be formed of three Letters, that is, fifteen thousand and six; and twenty-six Times as many more may be made of four several Letters, that is, nine hundred thousand and thirty-

What is a Syllable? A Syllable is a complete Sound uttered in one Breath; as O, come, let, us, sing, to, the, Lord, for, he, is, good; in the Utterance of which Words, I observe twelve distinct Motions of Breathing. What Letters can make a Syllable? One single, or one double Vowel only; or any one of the single or double Vowels joined to any one of the single or double Consonants, can make a Syllable. Cannot one, two, or more Consonants make a Syllable? No Number of Consonants can make a Syllable without a Vowel; as Strngth can make no Syllable of themselves, but if I put in (e) betwixt (r) and (n), thus Strength, it makes a Syllable and proper Word. Therefore, as many Vowels single or double, as are found in a Word, of so many Syllables does that Word consist; as Good 1, seem-ly 2, in-form-er 3, per-pe-tu-ate 4, de-po-pu-lat-ed 5, in-sen-si-bi-li-ty 6, un-phi-lo-so-phi-cal-ly 7, in-com-pre-hen-si-bi-li-ty 8. Why are there two Vowels in (good), and but one Syllable? Because a Diphthong makes but one Syllable, having but one distinct Sound. But why are there five Vowels in (perpetuate), and only four Syllables? Because the final or silent (e) serves only to lengthen the Sound of the foregoing Vowel, and being never pronounced, cannot increase the Number of Syllables.

What is a Monosyllable? A Word of one Syllable.

What is a Dissyllable? A Word of two Syllables.

What is a Trissyllable? A Word of three Syllables.

What is a Polysyllable? A Word of many Syllables.

How many general Rules have you for the true Division of Syllables? Five.

thirty-six; and so on in Proportion almost *ad infinitum*. No Wonder then, that the Egyptians paid divine Honours to the Inventor of Letters, whom they called Theuth: and that Socrates, when he speaks of him, considers him as a God, or some God-like Man.

RULE I When a single Consonant comes between two Vowels, it goes with the last Vowel in dividing the Syllables. As,

ă-bă'te *	ă-ni-măl	că-pi'-tũ-lăte
ă-bă'se	ă-ni-măte	că-ră-bine
ă-bă'fh	ă-ni-mo'-si-tỹ	că-ră-văn
ă-bě't	ă-pō'-că-lỹpfe	cě-lě-rĩ-tỹ
ă-bĩ'de	ă-pō'-lō-gỹ	cě-lĩ-bă-cỹ
ă-bō'de	ă-pō'-lōgue	cĩ-tỹ
ă-bō'-lĩfh	ă-ră-bic	cō-gĩ-tăte
ă-bō'-mĩ-năte	ă-rĩ-dĩ-tỹ	cō-hě-rěnce
ă-bō've	ă-rō-mă'-tic	cō-lō-nă'de
ă-bou't	ă-vă-ricē	cō-lō-něl
ă-bou'nd	ă-vě'rfe	cō-nĩ-cal
ă-că'-dě-mỹ	bă-bỹ	cō-rō-ně'r
ă-cid	bă'lănce	cũ-ră-cỹ
ă-gěnt	bě-fă'l	dě-bĩ-lĩ-tỹ
ă-gĩ-tăte	bě-guĩ'le	de-că'nt
ă-gō-nỹ	bě-ně'-vō-lěnce	dě-cĩ-măl
ă-grě'e	bě-ryl	dě-dĩ-căte
ă-gri'evē	bě-vě-răge	dě-gě'ně-răte
ă-gũe	bĩ-gōt	dě-lũ-sĩve
ă-lĩ-měnt	bō-sōm	de-mě-rĩt
ă-lĩ-quōt	bō-tă-nic	dě-pō'-pũ-lăte
ă-mă-tō-rỹ	bō-tă-nō'-lō-gỹ	dě-pō'-sĩ-tă-rỹ
ă-mă-zōns	bu'rỹ	dě-rō-găte
ă-mě'-nă-ble	bu'-sĩ-něfs	dě-sō-lăte
ă-mě'-rĩ-că	că-bă'l	dě-vĩ'se
ă-mĩ-tỹ	că-bĩ-nět	dĩ-mĩ'-nũ-tĩve
ă-mũ-lět	că-dă'-vē-rous	dō-cĩ-lĩ-tỹ
ă-mũ'se	că-mō-mĩle	dră'-gōn
ă-nă'-lō-gỹ	că-pă'-cĩ-tỹ	dră'-mă
ă-nă'-tō-mỹ	că-pĩ-tăl	cě-lě-měnt

* The Syllable that has the Accent is always long in Verse, by the Inflection of the Voice. And a Diphthong makes always a long Syllable, unless one of the Vowels be dropped; as in Captain, where (a) is silent.

cě-lō-gỹ

ě-lō-gŷ	ja'-cō-bīte	nā'-vī-gāte
ě-lū'-ci-dāte	ī-dō-līze	ně'-gā-tive
ě-mī-nēnt	jū'-bī-lě	nō'-bī'-lī-tŷ
ě-pī-cūre	jū'-dī-cā-tūre	nō'-mī-nāte
ě-pī-de-mīc	jū'-lŷ	nō'-vėl
ě-pī-tō-mě	jū'-pī-těr	nū-mě-rāl
ě-vī-dēnt	jū'-rŷ	nū-mě-rā'-tōr
fā'-cī-lī-tāte	jū'-vē-nīle	oē-cō'-nō-mŷ
fā'-mī-lŷ	lā'běl	o-mī't
fě'-lō-nŷ	lā'-bā-rā-tō-ry	ō'-pē-rā
fě'-māle	lā'-bŷ-rīoth	ō'-pē-rate
fě'-mī-nīne	l'-cē-rate	ō'-pū-lēnce
fi-dě-lī-tŷ	lā'-cō'-nīc	ō-rā-tōr
fī'-nī-cāl	lě-gī'-tī-māte	Pā'-lāte
flō'-rā	lī'-bē-rāl	pā'-lā-tī-nāte
fri-gī'-dī-tŷ	lī'-tī-gāte	pā'-pā-cŷ
fū-tū'-rī-tŷ	lō'-gī-cāl	pā'-pēr
gě-ně-rā'-lī-tŷ	lū'-mī-nā-rŷ	pā-rā-bō'-lī-cāl
gě-ně-rō'-sī-tŷ	lŷ-ric	pā-rā-lŷ'-tī-cāl
gě-nī'-tal	mā'-gā-zīne	pā'-rā-mount
gě'-nī-tive	mā'-gī-cāl	pā'-rā-sīte
glō'-rī-fŷ	mā'-jōr	pā'-rēnt
grā'-tī-tūde	mā'-lē'-vō-lēnce	pě'-dā-gōgue
grā'-vī-tāte	mā'-nī-fēst	pě'-dī-mēnt
grā'-vī-tŷ	mā'-nī-fold	pē'-nāl
hā-bī-lī-mēnt	mā'-rī-gōld	plā-tō'-nīc
hā'-bīt	mā-tū-re	plē'-nī-tūde
hō'-lŷ	mē'-rit	pleu'-rī-sŷ
hō'-mī-cīde	mī-nō'-rī-tŷ	plū'-māge
hō'-mī-lŷ	mō'-děl	pō'-lī-tīc
hō-mō'-lō-gous	mō'-dē-rāte	pō-mā'-tūm
hō'-nēft	mō'-dī-fŷ	prē'-dī-cāte
hō'-ney	mō'-dū-lāte	prē'-lāte
hō'-nō-rā-rŷ	mō'-mēnt	prē-rō'-gā-tive
hō'-nour	mō'-nō'-pō-lŷ	prō-mō-te
hō-rī'-zōn	mō-rā'-lī-tŷ	prō-tū'bē-rānce
hō-rō-lō'-gī-cal	mū'-sī-cāl	pū'-pīl
hū'-mā'-nī-tŷ	mū'-tī-lāte	pŷ'-rā-mīd
hū-mī'-dī-tŷ	mū'-tī-nŷ	quā'-lī-fŷ
hū-mī'-lī-tŷ	nā-dīr	quā'-lī-tŷ
hū'-mour	nā'-vāl	rā'-dī-cāl
	C 4	rā-pā'-cī-tŷ

ră-pă'-cǐ-tỹ	sĩ-mỗ-nỹ	trĩ-gõn
ră-pĩ'-dĩ-tỹ	sổ-lĩ-tả-rỹ	trĩ-lả'-tẻ-rảl
ră-tĩ-fỹ	spĩ-rảl	trĩ-nĩ-tỹ
rẻ-cả'nt	fiẻ-rĩ'-lĩ-tỹ	trĩ-pỏd
rẻ-ceive	fiĩ'-pủ-late	trỏ'-pĩ-cảl
rẻ-deem	fiũ'-dẻnt	tũ'-lip
rẻ gả'rd	sỹ-nỗ' dĩ-cảl	tũ'-lĩ-pảnt
rẻ lics	sỹ-nỗ'-nĩ-mous	tũ'-mĩd
re-pủ'te	sỹ'-rủp	tũ'-mũlt
rỏ'-sả-rỹ	tả' lẻnt	tũ'tẻ-lảr
rỏ'-vẻr	tả'-củt	tũ'-tỏr
rũ'-bỹ	tẻ'-nảnt	tỹ'-rảnt
rũ'-mĩ-nate	tẻ'-nẻ-mẻnt	tỹ'-rỏ
rũ'-rảl	tẻ'-nỏn	Vả'-cảnt
Sả'-lĩ vate	tẻ'-nỏr	vả'-gả-bẻnd
sả'-lũ-tả-rỹ	tỏ'-lẻ-rate	vả' gả'-rỹ
sả'-lũ-tĩ'-fe-rous	tỏ'-pảz	vả'-lẻt
sả'-nả-tive	tỏ'-tảl	vả'-lẻ-tũ'-dĩ-nả-rỹ
sả'-tỹ'-rĩ cảl	trả'-dũ'ce	vĩ'-sủt
sả'-vẻge	trả'-gẻ-dỹ	vĩ'-tảl
fau'-sẻge	trả'-gĩ-cảl	vỏ'-lả-rỹ
fcỏ' tỏ-mỹ	trả' vả'-do	vỏ' rả'-củ-tỹ
fcrỏ'-fủ-lous	trả'-vel	wa'-ter
fcrũ'-pủ-lous	trả'-vẻ' rẻ	wea' rĩ-nẻĩs
sẻ'-cỏnd	trẻa'tỹ	wea'-pỏn
sẻ'-dĩ-mẻnt	trẻ'-pả' n	wea'-sảnd
sẻ' n-sẻ-tive	trẻ'-vẻt	wỏ'-dẻn
sỉ' mĩ-lả'-rĩ-tỹ	trĩ'-bũ'-nảl	zả'-nỹ
sỉ' mĩ'-lĩ-tủde	trĩ'-bủte	zẻ'-nẻth
sỉ'-mẻ-lảr	trĩ'-dẻnt	

Note, that (x), contrary to this Rule, is always kept with the first Syllable ; as ex-alt, ex-ile, ex-ist, ex-ult, ex-onerate, ax-iom, ax-is, ex-act, ex-amine, &c.

RULE II. When two Consonants meet between two Vowels, which are not proper to begin a Word, they are parted in dividing the Syllables. As,

ă'b-be

ăb-běfs
 ăb-bey
 ăb-bôt
 ă-bě t-tôr
 ăb-hô r
 ăb-jěct
 ăb-jū re
 ăb-sěnt
 ăb-sô lve
 ăb-sô rb
 ăc-cě de
 ă c-cěnt
 ăc-cě pt
 ăc-cě fs
 ă c-ci-děnt
 ă c-cěf-să-rŷ
 ăc-cô m-mô-dăte
 ăc-cô m-pă-nŷ
 ăc-cô rd
 ăc-cou nt
 ă d-děr
 ăd-dĩ ct
 ă d-mĩ-răl
 ăd-mĩ t
 ăd-vă nce
 ăd-vă n-tage
 ăd-vě n tũre
 ăd-vě r-sĩ-tŷ
 ăf-fai r
 ăf-fě ct
 ăf-fô rd
 ă l-kă-lŷ
 al-lay
 al-lej
 al-lôt
 al-mônd
 al-pine
 al-tăr
 al-tĩ-tũde
 ă m-bũsh
 ă n-năls

ăn-ně x
 ăn-tă r-tic
 ăp-pea l
 ăp-pea r
 ăp-pea fe
 ăp-pěr-tai n
 ă p-pě-tĩtē
 ă r-bĩ-těr
 ă r-děn-cŷ
 ă r-gěnt
 ăr-mă'-dă
 ăr-rai gn
 ăr-rĩ ve
 ă r-ro-gănt
 ăf-sě nt
 ăf-sě rt
 af-sĩ gn
 ăf-sũ re
 ăt-lă n-tic
 ăt-lăs
 ăt-tě nd
 ăt-tě ft
 bă l-lăd
 bă l-lăft
 băl-să'-mĩc
 bū n-těr
 bă p-tĩsm
 bă r-rěn
 bă t-tě rŷ
 băt-too n
 běr-rŷ
 bĩ l-lět
 bĩ t-těr
 bĩ t-těrn
 bô r-děr
 bô r-row
 bū f-fět
 bū l-lět
 bū n-těr
 bū t-lěr
 bū t-těr

bū t-tôn
 că b-bĩn
 că n-cěl
 că n cěr
 că n-dĩd
 c ă n-kěr
 că n-nôn
 că p-tĩve
 că p-tũre
 că r-dĩ-năl
 că r-nage
 că r rŷ
 că r-těl
 cě n-sěr
 cě n-sũre
 cě n-taur
 cě n-tũ-rŷ
 chá p-těr
 cĩr-cũm-vě nt
 clă f sĩc
 clă t těr
 clũ m-sŷ
 cồ-lố f-sũs
 cồ m-băt
 cồ m-mă nd
 cồ m-měn-tă'-tôr
 cồ m-měrce
 cồ m-păfs
 cồ m pỏ rt
 cồ m-pound
 cồ n-cě rn
 cồ n-cĩ fe
 cồ n-fě r
 cồ n-gea l
 cồ n-sũl
 cồ n-tě nt
 cồ n-věnt
 cồ r-nět
 cồ r-rě ct
 cou n-těr
 cồ x-cồmb

cră'g-gy
 cri'm-son
 cū'l-tūre
 cū'r-rānts
 cū'r-vēt
 cū't-lās
 dă'l-ly
 dă'm-ni-fy
 dă'm-sel
 dă'p-pēr
 dă'r-līng
 dī'c-tāte
 dī'f-fēr
 dī'f-fūse
 dī'g-ni-fy
 dī'f-cōn-cē'rt
 dō'c-tōr
 dō'g-gēr
 dō'g-mă
 dō'r-mănt
 drī'p-pīng
 drō'p-sy
 drū'g-gēt
 dū'l-ci-fy
 dū'l-ci-mēr
 ef-fā'ce
 ef-fē'ct
 ef-fē'-mī-nāte
 ef-fō'rt
 ē'l-bow
 ē'l-lip-sis
 ē'm-băf-sy
 ē'm-bē'l-līsh
 ē'm-bēr
 ē'n-dea'r
 ē'n-ro'l
 ē'n-sīgn
 ē'n-sū'e
 ē'r-rānd
 ē'f-săy
 ẽx-cee'd

ẽx-cē'l
 ẽx-cē'pt
 ẽx-cū'le
 ẽx-cī'te
 ẽx-hau'it
 ẽx-pă'nse
 fā'c-tōr
 fā'l-cōn
 fā'l-lă-cy
 fā'l-si-fy
 fā'l-tēr
 fā'n-tăsm
 fā'r-dēl
 fā'r-row
 fē'l-low
 fē'r-tile
 fē't-tēr
 fī'r-kīn
 fī'r-mă-ment
 flă'm-beau
 flī'm-sy
 flī'p-pānt
 flū't-tēr
 fō'r-ti-tūde
 fră'c-tūre
 fū'l-gīd
 fū'l-mī-nāte
 fū'r-lōng
 fū'r-row
 gă'l-lănt
 gă'l-ley
 gă'l-lōn
 gă'm-mōn
 gă'n-dēr
 gă'r-dēn
 gă'r-lănd
 gă'r-nēt
 gă'r-nīsh
 gă'r-tēr
 gēn-tee'l
 glă'n-dērs

glă'n-dū-lous
 gră'm-măr
 gră'm-pūs
 gū'l-lēt
 gū'n-nēr
 gū't-tēr
 hă'm-lēt
 hă'm-mēr
 hă'm-mōc
 hă'm-pēr
 hă'r-lōt
 hă'r-mō-ny
 hă'r-răfs
 hă'r-row
 hē'm-lōc
 hē'r-mīt
 hē'r-rīng
 hī'n-dēr
 hū'r-ry
 hū'f-bānd
 hū'f-fā'rs
 hūz-ză
 i'g-nō-rānce
 il-lē'-găl
 il-lū'de
 im-bă'r-gō
 im-b'rk
 im-bē'l-līsh
 im-bī't-tēr
 im-bū'rse
 im-mă-tū're
 im-pai'r
 im-pă'rt
 im-pē'r-fect
 im-pō'rt
 im-pōr-tū'ne
 im-pū'te
 in-că'r-nāte
 in-cē'p-tive
 i'n-ci-dēt
 in-cī'te

in-cū'r

in-cũr
 in-dĩt
 ĩn-fant
 ĩn-jũre
 in-tẽr-nal
 in-võlve
 jou-r-ney
 ir-rẽgũ-lar
 ĩf-sũe
 kẽn-nel
 kĩd-nãp-pẽr
 knõ-t-tỹ
 l'am-bẽnt
 l'ãn-cẽt
 l'ãn-guid
 l'ãn-guĩsh
 l'ãn-tern
 l'ap-pẽt
 l'en-tĩls
 l'ẽf-sõn
 l'ẽt-tẽr
 lĩc-tõrs
 lĩm-bẽr
 lĩn-g-r
 lĩ-tũr-gỹ
 lõc-kẽt
 lõn-gĩ-tũde
 mãd-dẽr
 mãd-rĩ-gãl
 mãgõt
 mãg-nẽt
 mãg-nĩ-tũde
 mãlĩg-nãnt
 mãl-lãrd
 mãm-mõc
 mãm-mõn
 mãn-cĩ-pãte
 mãn-date
 mãn-dũ-cãte
 mãn-nã
 mãn-nẽr

mãr-kẽt
 mãr-gĩn
 mãr-tĩn
 mãr-tĩn-gãl
 mãr-tỹr
 mãf-sĩve
 mãt-tẽd
 mãt-tẽr
 mãt-tõc
 mẽn-tãl
 mẽr-cẽr
 mẽr-cỹ
 mẽr-maid
 mẽr-rỹ
 mẽf-fage
 mũd-rĩf
 mũl-lẽr
 mõn-day
 mõn-gẽr
 mõn-key
 mõr-bĩd
 mõr-tal
 mõr-tãr
 mou-n-tain
 mũn-bẽr-rỹ
 mũl-tĩ-tũde
 mũn-dĩ-fỹ
 mũr-dẽr
 mũr-mũr
 mũt-tĩr
 mũt-tõn
 nãp-pỹ
 nãr-cõ-tĩc
 nãr-rã-tĩve
 nãr-row
 nẽc-tãr
 nĩg-gãrd
 nĩn-cõm-poo'p
 nĩp-pẽrs
 nõc-tũr-nĩ
 nõg-gẽn

nõr-mãl
 nũm-nẽfs
 nũn-nẽ-rỹ
 nũr-tũre
 nũt-mẽg
 õb-jẽct
 õb-sẽrve
 õb-sõ-lete
 õb-tũfe
 õc-cĩ-dẽnt
 õc-cũlt
 õc-cũ-pỹ
 õc-tã-gõn
 õc-tãve
 õc-tã-võ
 õc-tõ-bẽr
 õf-f'ẽnce
 õf-fer
 õf-fĩce
 õf-fĩ-cẽr
 õm-rãs
 õp-põ-nẽnt
 õp-põr-tũne
 õp-põfe
 õp-prẽfs
 õp-pũgn
 õr-dẽr
 õr-dĩ-nãl
 õr-dũre
 õr-gãn
 õt-tẽr
 pãd-dõc
 pãl-lẽt
 pãl-sỹ
 pãm-pẽr
 pãn-nẽl
 pãr-tỹ
 pẽd-lĩr
 pẽn-cĩl
 pẽn-nỹ
 pẽp-pẽr

pě'r-fěct	rǎ'm-pǎrt	strű'c-tűre
pěr-sĩ ft	rǎ'n-cĩd	sű'm-měr
pě'r-sõn	rǎ'n-dõm	sűp-po'rt
pěr-tai'n	rǎ'n-sǎ'ck	sűr-mĩ'ze
pěr-vě'rt	rǎ'n-sõm	sű'r-plűs
pĩ'n-cěrs	rhǎ'p-sõ-dỹ	sỹ'm-bõl
plű'n-děr	rǎ'p-tűre	tǎ'l-low
põ'r-cű-pĩne	rǎ's-běr-rỹ	tǎ'n-sỹ
põ'r-tǎl	rě'-cõm-pěnsẻ	tẻ'm-pẻst
pũr-tẻ'nt	rẻ'c-tỏr	tẻ'n-dẻncy
põf-sẻ's	rũ'b-bẻr	tỏ'r-pĩd
pỏ't-tǎge	rũ'b bĩsh	tũ'r-gĩd
prǎ'c-tẻce	rũ'd-dẻr	tũ'r-rẻt
prĩ'n-cĩ-pǎl	rũ'm-mẻr	tũ'r-nĩp
prỏ'c-tỏr	sǎ'l-low	vǎ's-sǎl
pủ'b-lẻc	sǎ'n-gủĩne	vẻ'n-tẻr
pủ'l-pĩt	fau'n-tẻr	vẻ'r-dűre
pủ'n-gẻnt	fcǎ'f-fỏld	vẻ'r-mĩn
pủ'p-pẻt	fcủ'p-tűre	vẻ'r-nal
pủ'r-gǎ' tẻve	fcủ'l-lẻr	vĩ'n-tǎge
pủ'r-pỏĩt	fcủ'r-vỹ	vĩ'r-gĩn
quǎ'r-rẻl	sẻ'c-tỏr	vĩ'r-tűe
quǎ'r-tẻr	sẻ'l-dỏm	ủ'l-cẻr
quĩ'n-củnx	sẻ'l-vǎge	ủ'm-bẻr
quĩ'n-sẻy	sẻ'n-tẻnce	ủ'n-dẻr
quĩ'n-tǎl	sẻ'n-tẻ'mẻnt	ủ'r-bẻnẻ
quĩn-tẻ's-sẻnce	sẻp-tẻ'm-bẻr	ủ't-tẻr
rǎ'b-bủt	sẻ'r-pẻnt	wǎ'g-gỏn
rǎ'f-tẻr	sẻ'i-vẻce	wǎ'r-rẻnt
rǎ'm-mẻr	ftǎ'm-mẻr	wẻ'd-dẻĩng
rǎ'm-pǎnt	ftĩ'n-gỹ	wĩ'f-dỏm

RULE III. When two or three Consonants meet between two Vowels, which are proper to begin a Word, they go with the last Syllable in the Division *. As,

* The initial double Consonants, which are fit to begin Words or Syllables, are forty-one in Number; see Page 25.

ǎ-brĩ-dẻe

ă-brĩdge	cĩ-flẽrn	ẽ-splă-nă'de
ă-broa'd	clă'-rĩ-chord	e-spou'se
ă-brũ'pt	cõr-rẽ-spo'nd	ẽ-spỹ'
ă-nă'-chrõ-nĩsm	crỹ'-stăl	ẽ-squi're
ă-nă'-grăm	cũ'-stărd	ẽ-thĩcs
ă-nă-thẽ-mă	cũ'-stõm	eu'-chă-rĩst
ă-nă-trĩ'p-sĩs	dă'-stărd	fă'-stẽn
ăn-tĩ'-thẽ-sĩs	dẽ-clai'm	fa'-thẽr
ă-põ'-stăte	dẽ-clă're	fă'-thõm
ă-põ'-střõ-phẽ	dẽ-clĩ'ne	fea'-thẽr
ă-põ'-thẽ-căry	dẽ-clĩ'-vĩ-tỹ	fĩ'-stũ-lă
ă-rĩ-stõ'cră-cỹ	dẽ-cree'	fũ'r-thẽr
ă-skă'nce	dẽ-crỹ'	gẽ'-stũre
ă-slă'nt	dẽ-mõ'-cră-cỹ	grõ'-grăm
ă-spẽ'rse	dẽ-plõ're	gỹm-nă'stic
ă-spĩ're	dẽ-pră've	hea'thẽn
ă-stõ'-nĩsh	dẽ'-prẽ-căte	hõ'-spi-tăl
ă-stră'y	dẽ-prẽ'ss	hõ'-stĩle
ă-strĩ'n-gẽnt	dẽ-prĩ've	hỹ-grõ'mẽ-tẽr
ă'-thẽ-ĩsm	dẽ-scă'nt	hỹ-drõ'gră-phẽn
ă'-trõ-phỹ	dẽ-scẽ'nd	hỹ-drõ-scõpe
au'spẽx	de-scri'be	hỹ'-phẽn
au'-stẽre	dẽ-spai'r	jũ'-stĩce
au-thẽ'nĩc	dẽ-spĩ'se	jũ'-stĩ-fỹ
bă'-stărd	dẽ-spĩ'te	lea'-chẽr
bă'-stõn	dẽ-spõ'nd	lea'chẽ-rỹ
blũ'-stẽr	dẽ-spõ'-tĩc	lea'-thẽr
bũ'-shĩl	dẽ'-stĩ-nỹ	lĩ-thõ'-tõ-mỹ
bũ'-stărd	dẽ'-stĩ-tũte	lũ-brĩ'cĩ-tỹ
căl-lĩ'-gră-phỹ	dẽ-střõ'y	lũ'-stẽr
căn-thă'ridẽs	dẽ-thřõ'ne	lũ'-thẽr
că'-prĩce	dẽ-tră't	mă'-chĩ-năte
că'-prĩ-corn	dẽ-trẽ-mẽnt	mă'-chĩ'ne
că-shĩ'e'r	dẽ-trũ'de	mă'-crõ-cõsm
chă'-stĩ'se	dũ'-plĩ-căte	mă'-drĩ-găl
chă'-stĩ-tỹ	e'-glăn-tĩne	mă'-gĩ-străte
chĩ-rõ'gră-phẽr	ẽ'-pĩ-grăm	mă'-jẽ-stỹ
chỹ'-mĩ-strỹ	ẽ-scă-lă'de	mă'-stẽr
cĩ'-că-trĩze	ẽ-scă'pe	mă'-stĩc
cĩ'r-cũm-flẽx	ẽ-scă'r	mă'-thẽ-mă'-tĩcs
cĩ'r-cũm-stănce	ẽ-scõ'rt	mă'-trĩce
		mă'-trĩ-cĩde

mă-tri-cide	pă'-tri-mö-ný	rě-proa'ch
mă-tri'-cũ-late	pă'-trĩ	rě-ípě'et
mă'-tri-mö-ný	pě-dě'stál	rõ'-lstrũm
mă'-trõn	pě-ně-träte	rũ'-bric
mě-chă-nic	prě-dě'-stĩ-näte	rũ'-stic
mě'-chă-nĩsm	prě-põ'stẽ-rous	rũ'-stĩ-cĩ-tý
mě'-thõd	prě-scri'be	să'-cră-mẽnt
mũ'l-tĩ-plý	prõ'grěfs	să'cred
mý'-stic	prõ-phā'ne	să'cri-fice
mý'-thõ-lõ-gý	prõ-phě-cý	să'-phĩre
ně'-crõ-măn-cěr	prõ'-spěr	tă'pě-strý
ně'-thěr	prõ'-spěct	tě'-stă-mẽnt
nũ'-tri-mẽnt	prõ'-sträte	tě'thěr
õ-blĩ'ge	pũ'-trẽ-fý	thrw'-stěr
õ-blĩ-quĩ-tý	quă'-dräte	trõ'-phý
õm-nĩ-prě'-sẽnt	quă'-drũ-pẽde	vě'-spěrs
õm-nĩ'-sci-ẽnce	qui-ẽ'-scẽnt	vě'-stál
pă'-ră-phrăse	rě-cruĩ't	vě'-strý
pă'-stěl	rě-fraĩ'n	wea'-thěr
pă'-stõr	rě-pri-mă'nd	whě'-thěr
pă'-strý		

RULE IV. When three or four Consonants meet between two Vowels, which are not proper to begin a Word, the first Consonant is always kept with the first Syllable in the Division. As,

ăb-brě'-vi-äte	ă'-nchõ-vý	bũ't-trěfs
ăb-stai'n	ăp-prai'se	că'l-trõp
ă'b-scěfs	ăp-prě-hě'nd	cõm-plai'nt
ăb-sco'nd	ăp-prẽ'ntice	com-plẽ'te
ă'b-stĩ-nẽnce	ăp-proa'ch	co'm-plẽx
ăd-drě'fs	ap-pro've	co'm-plĩ-mẽnt
ăg-glõ'-mẽ-räte	ă'r-chẽ-týpe	com-plý
ăg-glũ-tĩ-näte	ă'r-chĩ-tect	com-prě-hě'nd
ăg-grăn-dĩ'ze	ă'rchĩves	com-prõ-mĩ'se
ă'g-gră-väte	ăt-chĩe've	cõn-glõ'-mẽ-räte
ăg-grě's-sõr	ă't-trĩ-bũte N.	cõn-gră-tũ-läte
ă'l-phă-bět	ăt-trĩ-bũte V.	cõ'n-grěfs
ăm-phĩ'-bĩ-ous	at-tră'ct	cõn-grũ'-ĩ-tý
ă'm-plĩ-fý	bũ'tchěr	co'n-strũe
		co'n-stĩ-tũte

cô'n-flī-tūte	ě'n-glīh	mě'r-chānt
côn-strai'n	ě'ntry	mô'r-phew
côn-trā-dī'ct	ěx-clai'm	ob-trū'de
cô'n-trā-rỹ	ěx-clū'de	ô'r-phān
côn-trī've	ěx-crē-mēnt	ô'r-thō-dōx
ec-clī'pse	ěx-plai'n	ô'r-thō-grā-phỹ
ě'f-flūx	ěx-trē'me	sūb-trā'ct
ēm-broi'-dēr	ěx-trū'de	sūp-prē'fs
ēm-broi'l	fô'r-trēs	sū'rplūs
ě'm-brỹ-ô	frā'n-chīse	trān-scrī'be
ě'm-phā'sis	fũ'r-thēr	ũm-brē'l-lā
ēm-phā'-tī-cal	gě'n-trỹ	ũl-trā-mā'-ī'ne
ēm-plo'y	mā'r-shāl	ũl-trā-mũ'n-dāne

RULE V. When two Vowels that make not a Diphthong meet in the Middle of Words, they are parted in dividing the Syllables. As,

ă'c-tū-āte	bě-hā'-vī-our	cōr-pō'-rě-āl
ăf-fī'-ānce	bě-ně-fī'-cī-āl	crē-ā'te
ă'gī-ô	brăg-gā-dô'-cī-ô	dă'l-li-ānce
ă'-lī-as	brī'-ār	dě-fī'-ānce
al-lī'-ānce	brū-mā'-lī-ă	dě-fī'-cī-ēnt
ă'-lō-ēs	că'r-rī-ēr	dě'-ī-fỹ
ăm-bī'-gū-ous	că'r-rī-ôn	dě'-ī't
ăm-brō'-sī-ă	că'-sū-āl	dě'-ī-tỹ
ăm-phī'-bī-ous	că'-sū-ī't	dī'-ă-dēm
ă'n-nū-ăl	că'-vē-āte	dī'-ă-grām
ăn-nū'-ī-tỹ	chă'm-pī-on	dī'-ăl
ănx-ī'-ě-tỹ	chī'-lī-ād	dī'-ă-lēct
ă-pō-thē'-ô-sīs	clī'-ēnt	dū'-ěl
ăp-prō'-při-āte	cō-ě'-qual	dū'-ēt
ă'r-dū-ous	cō-ě'r-cī-ôn	ěf-fē'c-tū-ăl
ă'-rī-ēs	cō-ě-tēr-nal	ě-lē'c-tū-ă-rỹ
ă'-sī-ă	cōm-plī'ānce	ēm-pỹ'rē-ũm
ăf-sī-dū'-ī-tỹ	cō'n-chō'id	ēr-rō'nē-ous
ă-thē-īsm	cōn-cī'-lī-āte	eu-rō-pē-ăn
ăt-tē'-nū-āte	cō'n-sci-ēnce	ěx-cō'-rī-āte
aux-ī'-lī-ă-rỹ	cōn-tī'-nū-ăl	ěx-pe'-dī-ēnt
băr-bā'-rī-āns	con-tī-nū'-ī-tỹ	ě'x-pī-āte
bay'-ô-nēt	cō'r-dī-ăl	gă'l-lī-ôt
		gě'-nū-īne

gě'-nũ-ine	nõ'x-i-ous	rě-lĩ'-gĩ-ous.
gě'-õ-dě'-sĩ-ă	nũ'ěl	rě-pũ' dĩ-âte.
gě'-õ'-gră-phěr	õ-bě'-dĩ-ěnce	rě-tă'-lĩ-âte
gě'-õ' mē-trỹ	õ-bĩ'-tũ-ă-rỹ	rĩ'-õt
gõ'rdĩ-ăn	õ'b-vĩ-âte	rõ'-sě-âte
grě-gõ'-rĩ-ăn	õ'-cě-ăn	să'-vĩ-our
jě'sũ-it	õ'-dĩ-ũm	scĩ' ěnce
ĩ'g-ně-ous	õ-pĩ'-nĩ' õn	scĩ' ă'-gră-phỹ
ĩm-pĩ'-ě-tỹ	pă-nă-cě'-ă	scĩ'-õn
ĩn-sě'n-dĩ-ăry	păn-crě'-ă	scõ'r-pĩ-õn
ĩn-sĩ'-nũ-âte	pă'-trĩ-ărch	sě'n-sũ-ăl
ĩr-rĩ'-gũ-ous	pă'-trĩ' õt	sĩ-dě'-rĩ-ăl.
jũ'-lĩ-ăn	pă'-vĩ-ěr	sĩ'-tũ-âte
jũ'-flĩ'-fĩ'-ăble	pă'-vĩ'l-lĩ-on	sõ-cĩ'-ě-tỹ
lă'-bĩ-al	pě-cũ'-lĩ' ăr	flỹ'-gĩ-ăn
lă'-ĩ-tỹ	pě'-rĩ-õd	thě'-ă-tre
lě'-gĩ-õn	pě'r-sĩ-ăn	thě'-õ' cră-cỹ
lě'-nĩ-ěnt	phỹ'-sĩ-õ'g-nõ-mỹ	thě'-õ' lögěr
lĩ-bră' rĩ-ăn	pĩ'-ě-tỹ	thě'-õ-rem
lĩ'-ăr	pĩ'-nĩ-õn	tĩ'-ă'-ră
lĩ'-õn	plă'-gĩ' ă-rỹ	trĩ'-ăn-gle
lũ'-scĩ-ous	põ-tě'n-tĩ-ăl	trĩ'-ăl
lũx' ũ'-rĩ-ous	prõ-vě'rb-ĩ-ăl	trĩ'-ěn-nĩ-ăl:
mă'-nũ-ăl	pũ'n-chĩ-õn	trĩ'-ũ'ne
mē-ă'n-děrs	quă-tě'r-nĩ-õn	trũ'-ănt
mě'-dĩ-âte	quě'-flĩ-õn	vă'-lĩ-ănt
mě-mõ'-rĩ-ăl	quĩ'-ět	vă-rĩ'-ě-tỹ
měr-cũ' rĩ-ăl	quĩ'-ě'-scěnt	ũ-bĩ'-ě-tỹ
mĩ' nũ-ět	ră-pă'-cĩ-ous	vĩ'-ănds
mõ-să'-ic	rě-ă-scěnd	vĩ'-õ-lěnt [17]
mũ-sě'ũm	rě'ăl	
ně-fă' rĩ-ous	rě' ă'-lĩtỹ	

The

[17] Observe, that as in the Table of Words on Rule the second, the first Rule comes sometimes in play; so in the Words of the third, the first and second; and in those of the fourth, the three former; and in the fifth, all the Rules come in play. When the Scholar has learned the Rules for the Division of Syllables,

The Terminations (sion) and (tion), a numerous Tribe, when divided in Writing (si-on), (ti-on) belong

Syllables, care must be taken that he strictly conform to them; and that he industriously avoid that random Method of dividing by the Ear, which is subject to mere jumble, as it must be continually fluctuating according to the various Dialects of different Counties. A strict Attention should also be paid to that advantageous Method of dividing derivative Words according to their Primitives, i. e. that in the Division, the primitive Word be always kept whole; as it will be a Means of perfecting Youth in that very necessary Part of grammatical Knowledge, namely, the Dependence that the English Language has upon itself with respect to Derivation.

I cannot help taking Notice here of a very absurd Method, which, though it derives its Origin from more illiterate Times, is still inadvertently practised; I mean that of sounding the Vowel (i) always long in Syllabication, though in Pronunciation it be short. For Example, in spelling the Word Divisibility, a Child is most ridiculously taught to sound the Syllables thus, d-i (dI) v-i (vI) that is, (dIvI) s-i (sI) (dIvIsI) b-i (bI) (dIvIsIbI) l-i (II) (dIvIsIbII) t-y (tI) dIvIsIbIIItI: which gaping uncouth Utterance being quite foreign to the true Pronunciation of the Word, must woefully deprave and vitiate the Ear, since the long Sound of (i), viz. (I) differs as much, and is as distinct from its short Sound (eē), as the Sound of (a) is, or any other Vowel. Wherefore, if Youth were taught to sound it (ee), after naming it (I) in all Syllables where its short Sound occurs, they would be led immediately to Propriety of Pronunciation; thus, dI (dee) vI (vee) deēveē) sI (see) deēveēsee) bI (bee) (deēveēseebeē) II (lee) deēveēseebeele) ty (tee), altogether thus, preserving the Accent, deēveēseebeēleeteē. It is also a preposterous Custom in spelling, and repugnant

long to this Rule; though as they are always pronounced but as one Syllable, thus (shun), if Custom would permit, they would be better undivided.

Have you no Exceptions from these general Rules? From these general Rules are excepted derivative and compound Words. How many Sorts of Words are there? All Words whatsoever are either primitive or derivative, simple or compound. What is a primitive or simple Word? A primitive or simple Word is such as cannot be derived from any other Word in the same Language; as man, good, hope, kind, honest, &c. What is a derivative Word? A derivative Word is a primitive or simple Word, with the Addition of a Syllable or Syllables to the same; as by adding the Syllable (ly) to the primitive Word Man, is formed the derivative Word man-ly; so from the primitive Good, by adding (ness), comes the derivative Good-ness; and by adding the Syllable (y) to the primitive honest, is formed the derivative Honesty. Repete the Syllables that form derivative Words? The additional Syllables or Terminations that form derivative Words are,

nant to just Pronunciation, to sound (y) continually like long (l) at the End of Words; (y) being only long at the End of Monosyllables and some Verbs. For Example, the Scholar is taught to spell the Words any, many, folly, booby, generally, excellency, stupidity, &c. &c. thus a-by-itself-a, n-y (nl) anl; m-a (ma) n-y (nl) manl; f-o-l (fol) l-y (ll) folll; b-double-o (boo) b-y (bl) boobl, &c. so that he is led, nay, made to pronounce thus, anl, manl, folll, boobl, generalll, excellenci, stupIdItl, &c. in Consequence of which Children contract a drawling Tone of Voice; which spelling in the following Manner would prevent, as well as guide to a true Pronunciation, viz. a-by-itself-a, n-y (nee) anee; m-a (ma) n-y (nee) manee; f-o-l (fol) l-y (lee) follee, &c. preserving the Accent.

able	as	commend-able	ing	as	read-ing
al		herb-al	ish		fool-ish
ance		accept-ance	ism		hero-ism
ary		tribut-ary	ist		art-ist
age		bond-age	ity		frugal-ity
ard		stand-ard	ize		civil-ize
ate		fortun-ate	less		blame-less
ation		foment-ation	ly		bold-ly
ed		burn-ed	ment		punish-ment
dom		king-dom	ness		kind-ness
en		hard-en	oc		hill-oc
ence		exist-ence	or		credit-or
ent		depend-ent	ous		fam-ous
er		sing-er	kin		lamb-kin
es		teach-es	ric		bishop-ric
ess		count-ess	ship		friend-ship
est		hear-est	ty		safe-ty
et		thick-et	ure		depart-ure
eth		drink-eth	y		craft-y
ice		just-ice			

What is a compound Word? A compound Word is formed of two or more simple Words; as gold-smith, ship-wreck, wheel-wright, man-hood, Fish-street-hill, &c. or of a simple Word, and a Preposition set before it; as dis-please, un-fit, fore-sight, out-do, trans-form, &c.

☞ See the English, Latin, and Greek Prepositions used in the Composition of English Words, in the Chapter of Prepositions.

How are derivative Words spelled? In spelling of derivative Words, the Primitive must always be kept whole; thus, tempt, tempt-ed; form, form-ed; covet, covet-ous; second, second-ary, &c.

Except 1. When the Primitive ends with a Vowel, and the Syllable which is added, begins also with a Vowel, then the first Vowel is always dropped; as fame, fam-ous; love, lov-ing; dance, danc-ing; trifle, trisl-ing; humble, humbl-ing; bubble, bubbl-ing; desire, desir-ed; derive, deriv-ed, &c. But (e) is not dropped after (c) and (g) before (able); as peace.

peace, peace-able; service-able, charge-able, change-able, manage-able.

But what if the additional Syllable begins with a Consonant? If the additional Syllable which makes the Derivative begins with a Consonant, then the Vowel in the Primitive is always retained; as love, love-ly; like, like-ness; confine, confine-ment; manage, manage-ment, &c.

What is your second Exception? When the primitive Word ends with (y), it is changed into (i) in the Derivate; as duty, duti-ful; crafty, crafti-ness; angry, angri-ness; envy, envi-ous, &c. but (y) is retained before the Syllable (ing); as testify-ing, multiply-ing, envy-ing, &c.

What is your third Exception? When a Word of one or more Syllables ends with a single Consonant, and no Diphthong goes before it, and the Accent lies on the last Syllable, then that Consonant is always doubled in the Derivative; as man, man-ned; pen, pen-ned; fin, fin-ned; fan, fan-ning; stir, stir-red; stop, stop-ped; prefer, prefer-red; compél, compel-led; acquit, acquit-ted; omit, omit-ted; défer, defer-red, &c. but when the Accent is on the first Syllable, the Consonant is not doubled; as prófit-ed, bānter-ing, plúnder-ed, thúnder-ing, mŭrmur-ing, &c.

Have you any further Helps for true Spelling? Yes:

I. The Letter (l) is always doubled at the End of Monosyllables; as ball, bell, bill, boll, bull, tell, fell, &c. except when a Diphthong goes before it; as foul, feel, fool, &c. but (l) is not doubled at the End of Words of more than one Syllable; as faithful, fulfil, excel, council, &c.

II. All Words which end with the Sound of the half Vowel (l), though they may seem to be expressed by (il), yet are always to be marked with (le); as damnable, humble, trifle, bogle, fickle, bridle, oracle, triple, bottle, axle; not dampnabil, &c. except evil, devil, pencil, anvil, peril, council, until, instil, destil, fulfil.

III. When

III. When the Sound of (j), or soft (g) comes at the End of a Word, it is always expressed by (ge), or (dge), as page, rage, baggage, oblige, pledge, wedge, drudge, knowledge, &c.

IV. Words which end with the hard Sound of (g), have (ue) commonly marked after it; as Hague, plague, league, Prague, vogue, colleague, catalogue, decalogue, prologue, fatigue, synagogue, &c. except some short Words; as bag, beg, big, bog, bug, fig, wig, pig, plug, &c. all which are easily distinguished; as are also the Words which end with the ringing Sound of ang, ing, ong, ung; though the (g) in the Termination (ing) is not sounded, for we pronounce dancin, playin, singin, fightin, &c. not dancing, &c.

V. K is a very useless and superfluous Letter after (c), and should not be written at the End of Words exceeding one Syllable, (c) being always hard when it ends either a Syllable or Word; as music, rustic, phytic, logic, &c.

VI. When a Word of the Singular Number ends with (y), it is changed into (ies) in the Plural; as sky, skies; cry, cries; cherry, cherries; entry, entries, &c. not sky, skys; cry, crys, &c.

VII. Words which end with the Sound of ance, ence, ince, unce, though they might seem to be written with (nse), yet are always to be marked (nce); as countenance, abundance, defence, audience, dunce, prince, convince, &c. except sense, dense, dispense, immense, intense, propense.

VIII. The Sound of (se) at the End of Words, is always marked with (cy); as advertency, contingency, democracy, delicacy, despondency, excellency, exigency, &c. except controversy, apostasy, courtesy, thesy, palsy, gypsy, epilepsy, heresy, hypocrisy, jealousy, to prophesy, the Noun is written Prophecy.

IX. The Sound of (shūn) after the Vowels a, e, i, o, u, and the Consonants c, n, p, r, is generally written (tion); as oration, completion, petition, devotion, dissolution, instruction, invention, subscription, extortion; except when the Primitive ends in (mit), then we write (sion); as submit, submission; permit, permission,

mission, &c. and when the primitive ends in de, fs, or se; as divide, division; persuade, persuasion; confess, confession; oppress, oppression; confuse, confusion, &c. If a Word ends with (ce), or hard (c), then (ci) is written; as grace, gracious; music, musician; logic, logician; but if the Word ends with (t), or (te), then (ti) is used; as sect, section; pollute, pollution; imitate, imitation; except, as before observed, when (mit) concludes.

X. After (ou) s, and not (c) must be written; as house, mouse, louse, rouse; except (n) interposes, and then we write (c); as ounce, bounce, flounce, &c.

XI. Words that end with the hard Sound of (s), are written with double (s); as caress, express, less, dress, &c. except this, thus, us, alas, yes; and after (ou), as righteous, barbarous, ingenious, &c. A long (f) must never be written at the End of a Word.

XII. The Words complete, repete, extreme; should not be spelled compleat, repeat, extream; because there is no (a) in the Original: And the Words commonly spelled therefore, and wherefore, should be spelled without (e) at the End, thus, therefor, wherefor: because therefor, signifies for (not fore) that or this Reason; and wherefor, signifies for which or what Reason.

XIII. The long and short Sounds of the Vowels are marked with their simple Characters, a, e, i, o, u, in all additional Beginnings and Endings; but they never end English Words with their naked Characters, a, e, i, o, u. As,

1. A never ends an English Word; for when a Word ends with its long Sound, it is expressed by ay; as day, may, delay, &c. and if a Word ends with its broad Sound, it is marked with aw; as saw, law, withdraw, &c.

2. E never ends an English Word, except the, me, we, ye, be, he, she; for its sound at the End of a Word is either marked with (ee), as free, tree, agree, &c. or with (ea), as sea, plea, tea, &c.

3. As I ends no English Word, both its long and short Sound is marked at the End of Words with (y); as skȳ, trȳ, busȳ, herisȳ.

4. O never ends an English Word, except these few; go, lo, so, to, no, who, do, wo, also, whofo, undo; the Sound of (o) at the End of Words being generally expressed by ow; as snow, blow, below, follow, &c. except foe, toe, doe, roe, floe.

5. No English Word ends with (u), except thou, you, lieu, adieu, beau, flambeau, portmanteau; the Sound of (u) at the End of Words being generally expressed by ew, or ue; as few, dew, nephew, true, argue, avenue, &c.

XIV. The Diphthongs ai, ei, oi, ui, au, eu, ou, are never written at the End of Words: For,

1. Ay is always written at the End of Words for ai; as day, may, pray, delay, &c.

2. Ey is always written for ei; as whey, they, grey, hey, &c.

3. Oy is always written for oi; as boy, troy, joy, toy, &c.

4. Uy is written for ui; as buy, guy.

5. Aw is always written for au; as saw, draw, gnaw, &c.

6. Ew is always written for eu; as new, few, knew, &c.

7. Ow is always written for ou; as slow, bow, bestow, &c.

XV. The Consonants j, q, v, x, are never doubled in any Word; but b, c, d, f, g, l, m, n, p, r, s, t, z, are generally doubled when the Stress of the Voice lies on them, i. e. when the Vowel before them is short; for if I hear the Vowel in Pronunciation to be long, then I must not double the Consonant; it being a general Rule that a Vowel before two Consonants is short.

XVI. There are several Letters in Words which are not pronounced, and yet must be written; as,

1. A is written, but not pronounced, in Pharaoh, marriage, carriage, parliament, diamond, villain, curtain, &c.

2. I is written, but not pronounced, in evil, devil, venison, Salisbury, medicine, business, ordinance, ordinary.

3. O is written, but not pronounced, in Nicholas, carrion, chariot.

4. U is written, but not pronounced, in victuals, guilt, guide, guile, guess, guest, guild, disguise, guard, guardian, plague, league, vogue, rogue, catalogue, decalogue, prologue, &c.

5. B is written, but not pronounced, in debt, debtor, doubt, dumb, climb, plumb, lamb, thumb, comb, coxcomb, womb, tomb, bomb, numb, crumb, rhumb, subtil.

6. C is written, but not pronounced, in victuals, indictment, perfect, schism.

7. G is written, but not pronounced, in deign, feign, reign, foreign, sign, sovereign, assign, design, resign, consign, ensign, campaign, gnaw, gnat, gnash, gnomon, &c.

8. D is written, but not pronounced, in Wednesday.

9. H is written, but not pronounced, in honour, hour, herb, heir, honest, humour, host, asthma, John, Thomas, school, scholar, scholastic, scheme, ghost, Rhodes, Rhine, Rhone, rhapsody, rhyme, rheum, rheumatic, rheumatism, exhaust, exhort, Rhadamanthus, rhetoric, rhetorician, rhetorical, rhetoricate, rhetorians, rhetorications, rhinoceros, rhubarb, rhytics, rhyparographer, sepulchre, character, characteristic, chemist, chemistry, chronicle, with many others that begin with (ch), and derived from the Greek.

10. L is written, but not pronounced, in Bristol, Lincoln, Holburn, salmon, calf, psalm, could, should, would, chalk, Ralph, talk, walk, balk, falk.

11. N is written, but not pronounced, in autumn, column, condemn, hymn, damn, contemn, solemn, miln, kiln.

12. P is written, but not pronounced, in psalm, receipt, symptom, sumptuous, assumption, redemption, presumption, tempt, attempt, exempt, sumpter, empty, contempt.

13. S is written, but not pronounced in *isle*, *island*, *Lisle*, *Carlisle*, *viscount*.

☞ There are many Words besides the above-mentioned that have quiescent Letters in them, which have been dropped, some of them by Negligence, and others more justly, to avoid harsh and troublesome Contacts in Pronunciation.

After all, it is certainly upon a proper Knowledge of the various Sounds, Powers, and Properties of the Letters, that not only a just Pronunciation, but also the Art of true Spelling depends: For if a Scholar be taught the true Sounds of the Vowels and Diphthongs, with the proper Contacts of the Consonants, he will not fail, on the Pronunciation of any Number of Letters to his Ear, to mark their proper Characters in Writing.

C H A P. III.

Of STOPS or POINTS, and MARKS or NOTES.

AS in Speech or Discourse there are several Motions made by different Parts of the Body, such as with the Head, Hands, Finger, Arms, &c. in order to excite Attention, and transmit a more clear and perfect Idea to the Hearer, of the Meaning and Intention of the Speaker: So Writing being the very Image of Speech, there are several Points or Marks made use of in it, not only to mark the Distance of Time in Reading, and to prevent any Obscurity or Confusion in the Sense; but also, that the various Affections and Emotions of the Soul, described by the Writer, may be more clearly distinguished and comprehended by the Reader.

D

There

There are six Stops considered as Intervals in Reading, viz. Comma, Semicolon, Colon, Period, or full Stop, Interrogation and Admiration [18].

The Comma marked thus (,) is the shortest Pause, and distinguishes the shortest Clauses, or smallest Members of Sentences; as, The Lord God is merciful, long-suffering, slow to Wrath, abounding in Goodness and Truth. It is used after every distinct Noun and Verb; as, The Enemy advanced with Drums, Trumpets, Clarions, Fifes, &c. and fought with Guns, Swords, Spears, &c. but in this Case, the Verb is understood to every Noun after the first: This Man laughs, sings, whistles, dances, &c. and then cries, swears, roars, prays, &c. he is certainly mad: Here again, a Noun is understood to every Verb after the first.

The Comma also distinguishes Adverbs of a contrary Meaning; as, This Rogue swears, lies, steals, &c. sooner, or later, he must be hanged. It is scattered here, there, and everywhere. It is used after Names spoken to or invoked; as, Remember, O King, thou art a Man. Deliver us, O Lord, from the evil Consequences of our Transgressions. It is also marked after every Adjective belonging to the same Noun, except the last; as, A wise, valiant, experienced, and humane General. It is used after every distinct Word, or Figure of Numbers; as, one,

[18] Though pointing a Discourse is a Province beyond the Capacities of mere Youth; and is reserved for riper Judgment, as well as a proper Acquaintance with Syntax and the Disposition of Sentences; yet I have thought it proper to give the Stops and Marks a Place here, for a Reason obvious to every Teacher; namely, that the Scholar may learn the proper Pauses and Cadences of Voice, with their other Uses in Reading: Which will not only contribute to his speedy Progress, but distinguish and point out to him the Sense of what he reads.

two, three, &c. 4, 5, 10, 20, 30, &c. And before the Conjunction (and) in a compound Sentence; as, Kings command, and Subjects obey. But not when (and) couples only two Words; as, The King and Queen are in good Health. There must be a Comma for every Verb in a Sentence, whether expressed or understood; as, The Drums are beating, the Trumpets sounding, the Cannons roaring, the Captains shouting, &c.

A Semicolon marked thus (;) is a greater Portion of a Sentence than a Comma; and carries in it an incomplete Sense; as, Virtue is the highest Exercise and Improvement of Reason; the Integrity, the Harmony, and just Balance of Affection; the Health, Strength, and Beauty of the Mind. It is generally used in a Contrast, and in distinguishing Nouns of a contrary Signification; and when the Period runs long, several Semicolons are often used; as, The Perfection of Virtue is to give Reason free scope; to obey the Authority of Conscience with Alacrity; to exercise the defensive Passions with Fortitude; the private with Temperance; the public with Justice; and all of them with Prudence; that is, in a due Proportion to each other; and an entire Subserviency to a calm, diffusive Benevolence;—to adore and love God with a disinterested and unrivalled Affection; and to acquiesce in his Providence with a joyful Resignation.

It is always used (as may be observed in the first Example) when several Nouns with their different Epithets, equally relate to the same Verb; as, He was of a firm and undaunted Resolution; of a steady and regular Conduct; of a comely and winning Deportment; of a sweet, facetious, and obliging Temper; of a generous and humane Disposition; and, &c.

A Colon marked thus (:) is the greatest Portion or Member of a Period, or full Sentence, and marks a perfect Sense; yet so, as to leave the Mind in Suspence and Expectation of what is to follow; and is generally marked before the Conjunctions if, for,

nor, so, but; as, Should the Enemy advance, and offer to pass the River, I command you to give Battle: If not, decamp, and march straight to the City. We who are weak-sighted Mortals, and of so narrow Conceptions, cannot attend to many different Objects at the same Time: For while we are careful to inspect some Things, we must of Course neglect others.

An envious and malicious Critic cannot forbear nibbling at every Author that comes in his Way: Nor can even the most admired Poet that ever wrote escape his Abuse. As the Ape generally kills her favourite young one by too much fondling: So some Parents ruin their Children by too much Indulgence.

I allow the Greeks Learning, and Skill in many Sciences; Sharpness of Wit, and Fluency of Tongue; and if you praise them for any other Excellencies, I shall not much contradict you: But that Nation was never eminent for Tenderness of Conscience, and regard to Faith and Truth.

As several Semicolons, so two or more Colons are used, when the Period runs out pretty long; as, The Soul has such a mighty Command over the Body (while it is in Health and Harmony) that it can by its sovereign Pleasure so move and alter the Blood and Spirits; so contract or relax the Nerves, that in Sorrow, a Deadness and Heaviness shall make the Countenance lour: In Anger, a brutal Fierceness shall inflame the Eyes, and ruffle the Looks into Deformity: In Joy and Chearfulness, a sprightly Gayety shall smile in the Eye, and enliven every Feature. The Soul likewise tunes the Organs of Speech, and sets them to that Key which will most effectually express her present Sentiments: So that in Joy the Voice shall be tender, flowing and rapturous: In Anger shrill, eager, and full of Breaks: In Fear, low, confused and stammering. 'Tis pleasant to be virtuous and good, because that is to excel many others: 'Tis pleasant to grow better, because that is to excel ourselves: Nay, 'tis pleasant even to mortify and subdue our Lusts, because that is Victory:
 'Tis

It is pleasant to command our Appetites and Passions, and to keep them in due Order, within the Bounds of Reason and Religion, because this is Empire.

A Period marked thus (.) is made when the Sentence is completely ended; as, Learning makes Life sweet; and produces Pleasure, Tranquillity, Glory, and Praise.

A Point of Interrogation marked thus (?) is made when a Question is asked; as, Does he still remain obstinate? Will he never grow wise? The Words that ask Questions are, who, which, what, where, why, wherefor, whither, whence, when, how, whether, do, will, shall, may, can, have, am, with their Preter Tenses did, would, should, might, could, had, was, and must and ought. A Question is sometimes improperly asked by principal Verbs; as, Speak I? Loves he? instead of Do I speak? Does he love?

A Point of Admiration or Exclamation marked thus (!) is used when something is admired or exclaimed against; as, O Lord, how manifold are thy Works! In Wisdom hast thou made them all! The Earth is full of thy Riches! O Times! O Manners!

The first four of these Points bear a musical Proportion of Time one to another: For a Comma stops the Voice while we can tell one; the Semicolon two; the Colon three; and the Period four.

As to the Time of the Pause after the two Points of Interrogation and Admiration, though, in general, it ought to be equal to that of a Period, or at least a Colon; yet its length cannot be always regularly ascertained, as depending much upon the Nature of the Question, with respect to the former, and the various Affections excited by the latter: And the Reader should beware of Proceeding too quickly, or anticipating the Hearer's Judgment; but give him time accordingly, to consider the Importance of the one, and recover from the Passion or Emotion effected by the other.

But besides these, there are four more Notes or Distinctions of Pause, viz.

1. A Parenthesis marked thus (); which is a Sentence inserted within another Sentence, the better to illustrate it; though it may be left out, and the Sentence remain entire: As, In those Days no Man in whom Virtue shone conspicuous, was rejected, or despised, on Account of his Race and Descent: For even *Servius Tullius*, the Son of a captive Woman (nobody knows who his Father was) obtained the Kingdom as the Reward of his Wisdom and Virtue.

The Parenthesis requires the Pause of a Comma in general, and sometimes of a Semicolon; and is always pronounced with a lower Tone than the Sentence within which it is included.

2. A double Period marked thus (—) is so called, because it denotes a Pause of two Periods; and when judiciously used, indicates that the Sentence or Words after which it is marked, are worthy of serious Consideration.

3. A Break or Paragraph; when the Line is broken or left imperfect, and the next begins under the second or third Letter of the preceding Line; and denotes the Pause of two double Periods.

4. A double Break, that is, when the next Line not only begins shorter than the preceding, but leaves the Space of a whole Line vacant between them; which indicates that the Voice is to rest during the Time of two Paragraphs.

The Marks or Notes to be met with in Reading, are,

1. An Apostrophe marked thus ('), used to abbreviate a Word; as I'll, for I will; judg'd, for judged, &c. but such Abbreviations are now carefully avoided in Prose, to the greater Harmony of the English Language.

2. A Caret thus (^), when any Sentence, Word, Syllable, or Letter happens by Inadvertency, to be left out in Writing (for it is not used in Printing) is put under the Interlineation, in the exact Place where

it

are
it is to come in ; as, John and Thomas a good Scholars.

3. An Hyphen thus (-) it is used in joining the Syllables of Words, and compound Words together ; as, So-ci-e-ty, Gold-smith, &c. and when placed over a Vowel, denotes it to be long ; as, fire, rōbe, tūne.

4. An Accent thus (') being placed over a Vowel, denotes that the Emphasis or Strefs of the Voice in Pronouncing, is upon that Syllable ; as, commānd, refēr, āltar.

5. Breve thus (◌) is a crooked Mark over a Vowel, and denotes it to be short, or sounded quick ; as, bād, fāt, tǎp.

6. Diæresis thus (¨) is two Points placed over two Vowels, that would otherwise make a Diphthong, and parts them into two Syllables ; as, crēator, idēa, cōadjutor.

7. Circumflex thus (ˆ), when placed over a Vowel denotes it to be long ; but it is now out of Use, having given place to this Mark (-) mentioned above.

8. A Quotation thus ("), signifies the Words so marked, are transcribed from the Writings of another in his own Words. The End of a Quotation is marked thus (") , and shews that the Passage quoted is finished.

9. A Paragraph thus (¶), is placed at the Beginning of a new Subject or Discourse ; and is chiefly used in the Bible.

10. Crotchets marked thus [] inclose short Sentences or References, that have no Connection with the Subject treated of.

11. A Section thus (§), is the Division of a Discourse or Chapter into less Heads or Portions. It also directs to some Note in the Margin, or at the Bottom of the Page.

12. Ellipsis thus (—), is used when part of a Word is left out ; as K—g and P——nt. It must be as long as the room the Letters left out would take up, and no longer.

13. Brace thus () is used to couple three Verses or Lines together in Poetry, that ends with the same Rhyme; as,

Let envious Jealousy, and canker'd Spite
Produce my Actions to severest Light,
And tax my open Day, or secret Night.

}

14. An Index thus () directs to some remarkable Passage, before which it is placed.

15. Asterisk thus (*), refers to the Margin, or Bottom of the Page; several of them put together, signify that there is something wanting, defective, or immodest in the Passage of the Author.

16. An Obelisk thus (†), and Parallels thus (||), with the Letters of the Alphabet, and Figures, guide to the Margin, or Bottom of the Page.

OF CAPITAL, OR GREAT LETTERS.

1. Let proper Names of Persons, Places, Seas, Rivers, Ships, Winds, Months, &c. be distinguished by Beginning with Capital Letters.

2. Every Substantive, which bears some considerable Stress of the Author's Sense upon it, in a Sentence, should begin with a Capital.

3. Let the first Word of every Book, Epistle, Note, Verse, Bill, Sentence, and the first Word after a Colon, begin with a Capital.

4. If any notable Saying, or Passage of an Author be quoted in his own Words, it begins with a Capital, though it be not immediately after a full Stop.

5. Sometimes whole Words or Sentences are written or printed in Capitals, when something extraordinary great is expressed; as, THE LORD OUR RIGHTEOUSNESS: BABYLON IS FALLEN, &c. But Capitals are never written in the middle of a Word among small Letters, except in Anagrams.



P A R T II.

O F P R O S O D Y.

[1] **W**HAT does Profody teach? Profody consists of two Parts: The first teaches the true Pronunciation of Words, comprising Accent, Quantity, and Emphasis; and the other

[1] Some Writers of Grammar have entirely neglected Profody; and those who have inserted it, as judging it included in the Idea of Grammar, have always made it bring up the Rear: But as Orthography, which includes Orothoepy, treats of the true Pronunciation of single Letters; so Profody being nearly related to it, and, as it were, raised on its Basis, justly and naturally claims our next Consideration; as teaching the proper Expression of these Elements when combined into Syllables and Words; and in a more extensive Manner comprising that Euphonia, or Sweetness of Utterance, peculiar to a just and well regulated Pronunciation. Or, in other Words, Profody, comprehending that elegant Branch of Oratory, ELOCUTION, from whence Eloquence takes its Name, (the Study and Knowledge of which is of so great Importance to all whose Business it is to read or speak in Public) should, as the Reverend Mr. Mason in his excellent Treatise on Elocution observes, exhibit Rules, shewing, 1. What a bad Pronunciation is, and how to avoid it. 2. What a good Pronunciation is, and how to attain it.

other the Art of making Verses. What is Accent? Accent is the raising of the Voice upon a certain Vowel in a Word,

But, as before hinted, though it is upon a proper Utterance of the simple Sounds that a just Pronunciation greatly depends, and on that Account, for the Benefit of Foreigners as well as Natives, I have treated of the real Forms, different Powers, and various Sounds of the Vowels and Consonants both single and double, in order to direct the Pronunciation according to the Manner of the best Speakers; yet any endeavour to stem the Torrent of inveterate Habit in Pronunciation, will prove utterly abortive, without being corroborated by the concurrent Sanction of able and judicious Teachers, and stamped with the prevalent Authority of the Polite, and Learned.

Quintilian, that celebrated Roman Author, speaking of the dangerous Influence and pernicious Effects evil Custom has upon Speech as well as on Life, says, So likewise if there be any Thing that has corruptly prevailed among the Multitude, we must not receive or embrace that for the Rule or Standard of Speech. For we know that whole Theatres, and all the Company of the Circus, have oftentimes declared their Satisfaction or Dislike in the same barbarous Expressions with those of the ignorant Multitude.

I shall therefore, call the Custom of Speech the Agreement of the Learned, as that of Life, the Agreement or Practice of the Good.

In the English Tongue, as in all living Languages, there is a double Pronunciation; one cursory and colloquial, the other regular and solemn.

The cursory Pronunciation, as the learned Mr. Samuel Johnson observes, is always vague and uncertain, being made different in different Mouths by Negligence, Unskilfulness, or Affectation.

a Word, which must be louder or better heard than the rest; as in the Noun *Tórmént*, the Voice must be raised on the first Syllable (*Tor*), which takes the Accent, i. e. it must be louder than on the Syllable (*ment*): So in the Word *reconciling*, the Voice must be raised on the third Syllable that has the Accent, i. e. that Syllable must be better heard than the rest.

Have you any Rules for the due Accenting of Words? Yes.

1. In derivative Words where the primitive is a Monosyllable, it always takes the Accent; as *nótable*, *hérbal*, *guídance*, *fórmed*, *hárdén*, *spénding*, *foólísh*, *ártíst*, *lámbkin*, *híllóc*, *fríendship*, *blámeless*, *cóldness*, &c. [See the Terminations that form derivative Words in the Rules for Spelling, Page 43.] And if the Word be twice derived from a Monosyllable, the Monosyllable still keeps the Accent; as, *childíshness*, *cárelessnéss*, *cráftily*, *foólíshly*, *hárdéníng*, *lóvíngly*, *spáringly*, &c.

And in primitive Words of two Syllables, whether the Accent lies on the first or second Syllable, that Syllable always retains it in the derivative, even if the Word should be twice derived; as, *mánagemént*, *plúnderíng*, *bántered*, *fórtunately*, *compósedness*, *comméndably*, &c. The Terminations of Verbs, and those that form the comparative and superlative Degree come under this Rule; as, *teácheft*,

The solemn Pronunciation, though by no Means immutable and permanent, is yet less remote from the Orthography, and less liable to capricious Innovation. We shall observe however, that although the best Speakers deviate least from the written Words, yet the more precise and severe Part of the solemn Pronunciation is seldom used in ordinary Conversation: For what may be suitable and becoming in a Pulpit, Desk, on the Stage, or in other public Declamations, would often be exploded as formal and pedantic in common Discourse.

acteth, mourner, tormentedst, foster, fosterest; for all such become derivative Words.

2. Dissyllables ending in, en, er, on, and or, have the Accent on the first Syllable; as, golden, rotten, gotten, laden, trodden, danger, order, border, ranger, mutton, button, waggon, cotton, doctor, proctor, debtor, &c. except defer, prefer, refer, infer, inter.

3. Dissyllable Words ending in, our, ow, le, age, have the Accent on the first Syllable; as, labour, honour, favour, billow, willow, tallow, follow, below, humble, bottle, trifle, boggle, little, ample, baggage, pottage, dotage, savage, &c. except allow, avow, endow, below, bestow.

4. The Syllable that ends with final (e) generally takes the Accent; as, despise, desire, comprise, presume, improve, intrude, impute, extreme, importune, recompense, &c.

5. When dissyllable Verbs or Nouns have a Diphthong in the last Syllable, the Diphthong takes the Accent; as, prevail, reveal, frontier, appease, applaud, &c. and a proper Diphthong commonly takes the Accent in other Positions.

6. Verbs of two Syllables, that end in two Consonants, have the Accent on the last Syllable; as, commend, descend, defend, attend, consent, depart, resort, &c.

7. Monosyllables that are compounded with a Preposition retain the Accent; as, colleague, contempt, bestir, forsake, forebode, mistake, withstand, withdraw, contradict, decamp, exclude, introduce, protect, relapse, subtract, transport, transcribe, &c. And Verbs whether put first or last in Composition, have the Accent; as, breakfast, backbite, backslide.

8. Nouns become Verbs, by changing the Accent; as, a torment, to torment; an accent, to accent; a contract, to contract; a concert, to concert, &c. Observe, that the active and passive Participles of such Verbs follow the Accent of the Verbs, and not of the Nouns; as, tormenting, tormented, not tormenting, tormented, &c.

9. Dissyllable Words that have two Vowels parted, have always the Accent on the first Syllable; as, lion, réal, riot, quiet, liar, diet, ruin, bias, vial, trial, &c. except créate.

10. Trissyllables ending in ous, al, nce, ent, ate, have the Accent on the first Syllable; as, spécious, spúrious, ódious, grácious, chrónical, cónical, cápital, áudience, còuntenance, còntinence, còntinent, pérmanent, éminent, ármament, délegate, própagate, &c. except as in Rule I.

11. Trissyllables ending in ude, have the Accent on the first Syllable; as, mágnitude, plénitude, grátitude, fórtitude, múlitude, áltitude, &c.

12. Trissyllables ending in dy, have the Accent on the first Syllable; as, mélogy, psálmody, mónody, prófody, cómedy, trágedy, &c.

13. Trissyllables ending in fy, have the Accent on the first Syllable; as, sátisfy, grátify, stúpify, sanctify, jústify, &c.

14. Trissyllables ending in ogue, have the Accent on the first Syllable; as, épilogue, catálogo, démagogue, pédagogue, ápologue, &c. Some Trissyllables, derived from the French, have the Accent on the last Syllable; as debauchée, magazine, acquiesce, repartée, chevalier.

15. Polysyllables, Words ending in ary, or ory, have the Accent on the first Syllable; as sólitary, árbitrary, tríbutary, mómentary, dílatory, óratory, tránsitory, &c.

16. The Accent lies on the Syllable next to the Termination logy; as, doxològy, amphibólogy, chronòlogy, tautòlogy, etymòlogy, geneálogy, &c.

17. The Accent lies on the Syllable next to the Terminations tomy or nomy; as phlebótomy, anátomy, metónymy, physiognomy, &c.

18. The Accent lies on the Syllable next to the Termination graphy; as, orthógraphy, geógraphy, cosmógraphy, ichnógraphy, chirógraphy, &c.

19. The Accent lies on the Syllable next to the Terminations ical or tical; as, epidémical, méchanical, angélical, impráctical, emétical, emphátical, enthu-

enthusiastical, ecclesiastical, &c. And when the ending (al) is taken from such Words, then the Accent lies next to the Termination ic; as, epidémic, méchanic, angélic, emphátic, &c.

20. The Accent lies on the Syllable next to the Terminations ety and ity; as, sobriety, variety, society, impropriety, seniority, authority, ingenuity, ambiguity, &c.

21. The Accent lies always on the Syllable next to the Terminations tion, sion, cian, cial, tial; as, oration, consolation, abomination, commission, circumcision, division, magician, physician, mathematician, judicial, artificial, substantial, prudential, &c. The Terminations tion and sion, are very numerous, and, as has been before observed, sound shun; cian, sounds shin; and cial and tial, sound shel; and are always pronounced as one Syllable.

What do you observe with respect to the true accenting of Trissyllables in general? I observe, that Trissyllables ending in ous, al, nce, ate, ude, dy, fy, ogue, have the Accent generally on the first Syllable.

What do you observe in general concerning the proper accenting of Polysyllables? I observe, that all Polysyllables ending in logy, tomy, or nomy, graphy, ical, or tical, ety, ity, tion, sion, cian, cial, tial, have, without Exception, the Accent on the Antepenult, i. e. the last Syllable but two, or which is the same, the Syllable next to these Terminations. But Polysyllables ending in ic, as above, have the Accent on the Penultima, that is the last Syllable but one. So have Polysyllables ending in tor, the Accent on the Penult, or last Syllable but one; as, commentátor, dedicátor, perpetrátor, operátor, gladiátor, arbitrátor, procurátor: But Polysyllables ending in ious, have the Accent on the Antepenult; as, notórious, uxórious, ceremonious, parsimónious, laborious, inglórious, meritórious, attrórious, &c. Several long Words, have two Accents; as, úncircumstántial, unpreméditated, tránsubstanti-
ation, &c.

What

What do you understand by Quantity? Quantity is the proper Measure of Syllables, determining them to be long or short.

What is the Proportion betwixt a long and a short Syllable? A long Syllable takes double the Time in pronouncing, that a short one does; as, fir, fire; rōb, rōbe [2].

What

[2] Accent by some, has not only been erroneously used for Quantity, but has in general been accepted, and passed for Pronunciation, and deemed a synonymous Term. Now, Pronunciation is a proper Utterance of the various Openings or Sounds of the Voices or Vowels, according to the Idiom of a Language. Quantity measures the Time of such Sounds. And although Accent and Quantity are Concomitants of Pronunciation, or proper Utterance, yet they differ in Intention; For Accent with us, being only a mere Mark to denote the Emphasis or Elevation of the Voice upon a certain Syllable in a Word, does by no means lengthen that Syllable, as is evident from its being indifferently placed over long and short Syllables, according as Custom requires. Whereas Quantity runs through all the Syllables of a Word, determining the Length or Shortness of them, and even of that Syllable, over which the Accent is placed.

It is certain, that there is Harmony of Notes and Sounds in Prose as well as Verse, which depends on the Quantity of Expression, as to long and short, loud and low, nearly the same as in Music itself; which is nothing but a just Modulation of Sounds abstracted from verbal Expression.

But to put it beyond doubt, that Accent is not Pronunciation, numberless Examples might be produced; such as, friar, client, impiety, society, civilize, idolize, &c. &c. which the People of North-Britain accent the same Way as those of South-Britain;

What is Emphasis? As Accent is the Rising of the Voice upon a certain Syllable in a Word, so Emphasis

tain; but the former pronounce freear, cleean, im-pee-ety, socce-ety, ceevileeze, eedoleeze.

And to shew that Accent is not Quantity, we need only observe, that a Monosyllable cannot take an Accent, as being a Monotone, or Sound uttered in one distinct Breath; though it admits of Quantity, as it must be either long or short. It is Quantity therefore that Measures the Time of a Syllable in Prose, or the Syllables of a Foot in Verse; and when a Syllable, or which is the same Thing, a Vowel that is naturally short in Prose, is made long in Verse, it is by a Modulation or Inflection of the Voice, and not by the common Accent. As,

Arms ānd the Mān I sīng whō fōrc'd by Fāte.

In this Verse no Accent can take Place, the Words that compose it being Monotones; but Quantity is in every Syllable, the Verse consisting of short and long Syllables alternately; and there is, as in every Verse, Cadence or Pause. Now it is easily perceived, that the Syllables (and, Man), which are naturally short, are lengthened by a Modulation of the Voice, which is nothing but Quantity. But as in the Measure of an English Verse, that Syllable which has the Accent in Prose, is generally made the long Syllable, the Word Accent on that Account, I suppose, has been foisted in and accepted for Quantity. As,

Such War Immórtals wage, such Hórrors rend
The World's vast Cóncave, when the Gods conténd.

As Verse indeed ought to be read as Prose (as we shall shew by and by) the Accent should be carefully attended to; but then, or I am very much mistaken, these Syllables, which are naturally short, are not
lengthened

is the Elevation of the Voice upon a certain Word or Words in a Sentence. The emphatical Word or Words

lengthened by the common Accent placed over them, but by an Inflexion of the Voice, or Quantity, thus :

Süch Wār immörtals Wāge, süch Hörrörs rēnd
The Wörl'd's väst Cōncäve, whēn thē Gōds cōntēnd.

After all, without a due Regard to Accent (in which the very Life of Language consists) Speech becomes harsh, disagreeable, and often unintelligible. And therefor the greatest Care ought to be discharged in making Youth not only early acquainted with the Nature and Beauty of proper Accent, but also, that they be put to account for the due Pronunciation of every Sound, with its just Quantity; and be thereby enabled to pronounce by Rule, and not at mere Random; which will readily prevent their either imitating, or being misled by the rude and unpolished Utterance of the Vulgar. And though this Method (as not being universally practised in our Schools) may not at first View command the Attention it justly merits, yet we may rest assured of its advantageous Consequence from Experience, as well as from the Study and Practice of the greatest Orators : For a perfect Knowledge in these, and a proper Attention to Emphasis, will not only lead to, but, at last, actually produce what includes them all, such a masterly Elocution, as can hold the Passions captive, and surprize the Soul itself in its inmost Recesses.

I have, for a Help, and by way of Introduction to this Particular, marked the Accents and Quantities of the Syllables of all the Words in the Tables, made as Exercises for proving the Rules for Spelling. And after these, Recourse may be had (till the Scholar be pretty perfect) to a couple of Pages every Day in my English Dictionary, which has the Accent and Quantities

Words being those which carry an Importance in themselves, and on which the Sense of the rest depends, must always wherever they are found, whether in the Beginning, Middle, or End of a Sentence be pronounced with a fuller and stronger Sound of Voice. As in these satirical Words from Horace.

Get Pláce and Wéalth, if possible, with Gráce,
If not, by ány Means get Wéalth and Pláce.

POPE.

In these Lines the emphatical Words are accented; but such Words may be generally found out by putting the Question; as, What must I get? The emphatical Word or Words will be the Answer, viz. Pláce and Wéalth. How must I get them? With Gráce. If not with Gráce, how? *Answer.* By ány Means. Get what? *Answer.* Wéalth and Pláce. The Emphasis lies often on the Word that asks the Question; as, Whó said so? Whén will he come? Whát shall I do? Whéther shall I run? Why do you weep? &c.

When two Words are set in Contrast, or in Opposition to one another, they are both emphatic; as, He

tities marked on the alphabetical Words throughout. But it should be observed to the Scholar, that although a Syllable ending with a Vowel is long when singly pronounced in these Tables; yet it is short or long in the Pronunciation of the whole Word, according as Custom requires: As, ar-ri-di-ty, where each of these Syllables pronounced singly without Relation to the whole, would be long; but pronounced together, the Quantity, preserving the Accent, is thus, áriditý, not arldl. To be certain that the Scholar accents from a Knowledge of the Nature of Accent, and not merely from his Ear, he should be put to accent, as a Proof, every Syllable of a Word one after another, thus, Méditéránéan.

is the Ty'rant, not the Fâther of his People. His Subjects fear him, but do not love him. He will do it by fair, not by foul Means. Are they weary? so are we. If you stay, so will I, &c.

Some Sentences are so solemn, full, and comprehensive as to fix an Emphasis upon every Word, and points them out as worthy of Observation. As, for Sleep, and Wine, and Feasts, and Strumpets, and Bagnios, and Rest, that through Custom grow every Day more bewitching, &c.

O Woods, O Fountains, Hills, Dales, and Bowers, &c. And in that pathetic Expostulation, Why will ye die! In which every Word is emphatical.

But some Sentences are equivocal, that is, contain in them more Senses than one; and we can only understand the Sense intended by observing on what Word the Emphasis is laid. For Example—Will you ride to Town To-day? This Question is capable of being taken in four different Senses, according to the different Words on which you place the Emphasis. If it be laid upon the Word (you) the Answer may be, no, but my Servant will. If the Emphasis be laid upon the Word (ride), the Answer may be, no, but I intend to walk it. If upon (Town), no, for I design to go into the Country. And if the Emphasis be laid upon (To-day), the Answer may be, no, but I intend to go To-morrow. Hence the Importance of proper Emphasis, in order to determine the Sense of what we read. Therefor,

1. Monotony should be carefully avoided; and the Voice should express, as near as possible, the very Sense or Idea designed to be conveyed by the emphatical Word, by a strong, rough, and violent, or a soft, smooth, and tender Sound. Thus the different Passions of the Mind are to be expressed by a different Tone of Voice. Love, by a soft, smooth, languishing Voice; Anger, by a strong, vehement, and elevated Voice; Joy, by a quick, sweet, clear Voice; Sorrow, by a low, flexible, interrupted Voice; Fear, by a dejected, tremulous, hesitating Voice; Courage, has a full, bold, and loud Voice; and Perplexity, a grave,

grave, steady, and earnest one. Briefly, in Exordiums the Voice should be low; in Narrations, distinct; in Reasoning, slow; in Persuasions, strong: It should thunder in Anger; soften in Sorrow; tremble in Fear; and melt in Love.

2. The Variations of the Emphasis must not only distinguish the various Passions described, but the several Forms and Figures of Speech in which they are expressed. For instance, in a *Prosopopæia*, (i. e. Personification, when Things inanimate are addressed to, and made to speak as if they were living, and had rational Souls) we must change the Voice as the Person introduced would. In *Antithesis* (that is, when Contraries are opposed to each other) one contrary must be pronounced louder than the other. In a *Climax*, i. e. when the Sentence rises gradually, the Voice should always rise with it. In *Dialogues* the Voice should alter with the Parts. In *Repetitions* it should be loudest in the second Place. Words of Distinction, or of Praise or Dispraise, must always be pronounced with a strong Emphasis.

What do you mean by Cadence? Cadence is directly opposite to Emphasis; for as Emphasis is the Rising, Cadence is the Falling of the Voice. Cadence generally takes place at the End of a Sentence, unless it closes with an emphatical Word.

But to acquire a masterly Elocution, one must not only take in the full Sense, but enter into the Spirit of an Author: For who can convey the Force and Fulness of his Author's Ideas to another, till he feels them himself? Or read a Discourse to advantage he does not perfectly understand and taste? And therefore, the great Rule which the Masters of Rhetoric so much press, can never enough be remembered; "That to make a Man speak well, and to pronounce with a right Emphasis, he ought thoroughly to understand all that he says, be fully persuaded of it, and bring himself to have those Affections which he desires to infuse into others." For when a Man is vehemently moved with the Passion he would inspire other People with, he speaks with Spirit and Energy; and will naturally
break

break out into all the suitable and moving Expressions of an undissembled Eloquence.

We see illiterate People, in Grief, Anger, Joy, &c. utter their Passion with more Vehemence and Fluency, than the most learned, who are not heartily interested in the Matter, nor thoroughly warmed with the Passion they describe. What the Speaker is, for the most part the Audience will be: If he be zealously concerned, they will be attentive; if he be indifferent, they will be perfectly careless and cold: And as Fire kindles Fire; so Life and Heat in the Speaker, enliven and inspirit the Hearer.

As to the second Part of Prosody, namely, Poetry, or the Art of making Verses; we refer to the Treatises on that Subject, and to the Poets themselves. And shall only hint, that the Measure of an English Verse is commonly either Iambic or Trochaic, so called from the two Feet Iambus and Trocheus. The first Foot, viz. Iambus, in English Iamb, consisting of first a short, and then a long Syllable; as, præfer, incline.

The second Trocheus, in English Trochee, the Reverse of the former, consisting of first a long, and then a short Syllable; as, bōundlēss, glōry. So that an English Verse is made up of long and short Syllables alternately.

The Iambic Measure comprizes Verses of four, six, and eight Syllables, which last is the usual Measure for short Poems, and of ten, which is the common Measure of heroic and tragic Poetry. In all these Measures the Elevation of the Voice is on even Syllables; and every Line considered by itself, is more harmonious as this is more strictly observed.

Our Trochaic Measures are of three, five, and seven Syllables, in which the Emphasis is to be placed on the odd Syllables.

The Alexandrine Verse of twelve Syllables is now only used to diversify heroic Lines; and the Verse consisting of fourteen Syllables, is now broken into a Lyric Measure of Verses, consisting alternately of eight and six Syllables.

We

We have a Measure which may be called the Anapestic, very quick and lively, and therefor much used in Songs, and in which the Emphasis is on every third Syllable.

In reading Verse, the same Rules are to be observed as in Prose. We must not at all favour the Measure or Rhime, which often obscures the Sense and spoils the Pronunciation: For the great End of Pronunciation is to elucidate and heighten the Sense; that is, to represent it not only in a clear but a strong Light. Whatever then obstructs this is carefully to be avoided, both in Verse and Prose. Nay, this ought to be more carefully observed in reading Verse than Prose; because the Poet, by a constant Attention to his Measures and Rhime, and the Exaltation of his Language, is often very apt to obscure his Sense; which therefor, requires the more Care in the Reader to discover and distinguish it by the Pronunciation. And if when Verse is read with proper Pause, Emphasis, and Cadence, and a Pronunciation varied and governed by the Sense, it be not harmonious and beautiful, the Fault is not in the Reader but the Poet: But if the Verse be good, to read it thus will improve its Harmony; because it will take off that Uniformity of Sound and Accent which tires the Ear, and makes the Numbers heavy and disagreeable. The Pause in Verse, if not otherwise governed by the Sense, Points, or emphatical Word, is commonly either at the fourth Syllable in Verse consisting of ten Syllables; or at the sixth in Alexandrine Verse. As,

Waller was smooth,—but Dryden taught to join	}
The varying Verse,—the full resounding Line,	
The long majestic March,—and Energy divine.	

But the Pause at the End of a Verse is generally greater than that in the Middle; and the Pause at the End of a Couplet ought to be greater than that which is at the End of the first Verse. When the Rhime is carried on to the third Verse, which makes a Triplet, and the last Verse an Alexandrine, as above, then there should be a full Pause.



P A R T III.

OF ETYMOLOGY.

ETYMOLOGY, as before observed, treats of the Kinds of Words, their Derivation, Change, Analogy, or Likeness to one another in any Language.

C H A P. I.

Of the eight Sorts of WORDS, or PARTS
of SPEECH.

WHAT do you mean by a Word? A Word is an articulate Voice, significant by Compact; of which no Part is of itself significant [1].

Are

[1] Every whole of Speech, every Section, Paragraph, or Sentence, implies a certain Meaning, divisible into other Meanings; but Words imply a Meaning which is not so divisible; and are therefore the smallest Parts of Speech, in as much as nothing less than a Word can have any Meaning at all. Now, the Words learn, and Grammar, have each a Meaning, but there is no Meaning in any of their Parts, neither in the Letters of the first, thus l-e-a-r-n, nor in the Syllables of the last, thus Gram-mar. As

a Word

Are Words Things or Ideas? No, Words are neither Things nor Ideas; but only the Symbols or Signs of Ideas [2].

What is Speech? Speaking or Discourse. How many Parts of Speech are there? There are eight Sorts of Words of a different Nature, which we call eight Parts of Speech. What are their Names? Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection [3].

Are all the Words of a Language comprised in these eight Sorts of Words, or Parts of Speech? Yes. For although there are Thousands of Words in a Language, yet every Word is either a Noun (or an Adjective, which is a Word that signifies the Qualities or Manner of a Noun) or a Pronoun, or a Verb, or a Participle, or an Adverb, or a Conjunction, or a Preposition, or an Interjection.

Are

a Word, therefore, may be defined a Voice articulate, and significant by Compact, of which no Part is of itself significant; so Language may be defined a System of such Voices so significant.

[2] Words are the Symbols of Ideas both general and particular; yet of the general primarily, essentially and immediately; of the particular, only secondarily, accidentally, and mediately.

[3] There have been various Opinions concerning the Number of these Parts of Speech. Plato in his Sophist mentions only two, the Noun and the Verb. And Aristotle mentions no more, where he treats of Propositions. Not, as a judicious Writer observes, that those acute Philosophers were ignorant of the other Parts, but they spoke with Reference to Logic or Dialectic, considering the Essence of Speech as contained in these two; because these alone combined, make a perfect assertive Sentence, which none of the Rest without them are able to effect. Aristotle afterwards, in his Treatise of Poetry, adds the Article and Conjunction to the Noun and Verb; to which
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Are the Parts of Speech the same in the English as in other Languages? Yes; for that which is a Noun in English, is a Noun in the Latin, Greek, Hebrew, French, Italian, &c. Languages [4].

C H A P. II.

Of a Noun.

WHAT is a Noun? A Noun is the Name of a Thing that may be perceived either by the Senses or Understanding; which conveying some certain Idea or Image to the Mind, it wants not the Help of any other Word to make us understand it. And it is either Substantive or Adjective. What do you mean by the Senses? The Hearing, Seeing, Smelling, Tasting, and Feeling: So that whatever I

the elder Stoics adhered. But the latter Stoics, instead of four, made five Parts, by dividing the Noun into the appellative and proper. Others increased the Number by detaching the Pronoun from the Noun; the Participle and Adverb from the Verb; and the Preposition from the Conjunction. The Latin Grammarians went farther, and detached the Interjection from the Adverb, within which it was always included by the Greeks as a Species.

[4] As far as human Nature and the primary Genera both of Substance and Accident are the same in all Places, and have been so through all Ages; so far all Languages share one common Identity. As far as peculiar Species of Substance occur in different Countries, and much more, as far as the positive Institutions of religious and civil Policies are every where different; so far each Language has its peculiar Diversity. To the Causes of Diversity may be added the distinguishing Character and Genius of every Nation.

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can either hear, see, smell, taste, feel, or understand, is a Noun.

What is a Noun Substantive? A Noun Substantive is the Thing itself; as, a Man, a Boy, a Dog, &c.

What is an Adjective? An Adjective is a Word that expresses the Qualities or Properties of a Thing; as, wise, rich, poor, black, white, round, &c.

How do you know that the Words, Man, Boy, Dog, are Substantives? Because if I hear any one say I see a Man, I see a Boy, I see a Dog, in each Saying there is Sense, and I understand the Meaning.

How do you know that the Words, wise, rich, poor, black, white, round, are Adjectives? Because when we hear any one say, I see a wise, I see a rich, I see a poor, I see a black, I see a white, I see a round, in such Sayings there is no Sense, nor can we understand the Meaning of them till a Substantive be joined to each Adjective to make Sense, thus, I see a wise Man, I see a rich Jew, I see a poor Boy, I see a black Horse, I see a white House, I see a round Table.

C H A P. III.

Of SUBSTANTIVES Proper and Common.

HOW is a Noun Substantive divided? A Noun Substantive is either proper or common [5].

What is a Noun Substantive proper? A Noun Substantive proper is a Word which belongs to some

[5] Mr. Harris divides Substantives into three Sorts.

The first Sort of Substantives are the natural; such as, Animal, Vegetable, Man, Oak.

The

some Individual, or particular one of a Kind; as, James, Thomas, Mary, Sarah, London, Edinburgh, Thames, &c.

What

The Second are Substantives of our own making. Thus by giving a Figure not natural to natural Materials, we create such Substantives; as, House, Ship, Watch, &c.

3. By a more refined Operation of our Mind alone, we abstract any Attribute from its necessary Subject, and consider it apart, devoid of its Dependence. For Example, from Body, we abstract to fly; from Surface, the being white; from Soul, the being temperate. And thus it is we convert even Attributes into Substances, denoting them on this Occasion by proper Substantives, such as, Flight, Whiteness, Temperance; or else by others more general, such as, Motion, Colour, Virtue. These we call abstract Substances; the second Sort we call artificial. Now all these several Substances have their Genus, their Species, and their Individuals. For Example, in natural Substances, Animal is a Genus; Man, a Species; Alexander, an Individual. In artificial Substances, Edifice is a Genus; Palace, a Species; the Vatican, an Individual. In abstract Substances, Motion is a Genus; Flight, a Species; this Flight, or that Flight, are Individuals.

We may observe, that although common Names, or general Terms, are by far the most excellent and essential Part of Language, as from these it derives that comprehensive Universality, that just Proportion of Precision and Permanence, without which it could not possibly be either learned or understood, or applied to the Purposes of Reasoning or Science; yet, as there is often occasion to mention this, or that particular Person or Thing, it was necessary to the Perfection and Completion of Language, that it should be expressive of Particulars, as well as Generals. The Method indeed of expressing

What is a Noun Substantive common? A Noun Substantive common is a Word which belongs to all of a Kind; as, Man, Woman, City, River, &c.

Is the Word James a proper or a common Name? It is a proper Name, because it belongs to some particular one of a Kind; for James is not the Name of every Man.

Particulars by proper Names, is the least artificial, because proper Names being in every District arbitrarily applied, may be unknown to those who know the Language perfectly well; and as they must be equally learned both by the Learned and Unlearned, they can hardly, with Propriety, be considered as Parts of Language.

To make this more plain, let, for Example, a learned Man set out from Edinburgh to London, and suppose he never travelled the Road, he will be at as great a Loss for the proper Names of Seats, Villages, Towns, Rivers, &c. betwixt these two Cities, as the most illiterate Man, under the same Disadvantage.

Suppose him in London, entirely a Stranger, he is still at as great a Loss for the Names of the Streets, Lanes, Courts, Squares, Alleys, public Buildings, &c. and even of the proper and distinguishing Names of Multitudes of his own Species whom he sees and meets; all which he must learn, as well as the unlearned Man.

Suppose him next viewing 3000 Ships upon the Thames, here he is again deficient, being as ignorant of the 3000 proper Names belonging to these, as the illiterate Person. Thus, as particular Names may be multiplied to Infinity, they are not, strictly speaking, Parts of Language. But here we may perceive the exquisite Art of Language, which, although there are infinite Particulars, without wandering into Infinity, contrives how to denote Things infinite.

Are the Words Man, Woman, proper or common Names? They are common, because they belong to all of a Kind; for every Man is called a Man, and every Woman is called a Woman; but every Man is not called James, nor every Woman Mary.

Are the Words Horse, Dog, Ship, River, proper or common Names? They are common, for every Horse is called a Horse, and every Dog is called a Dog, and every Ship is called a Ship, and every River is called a River.

Are the Words Bucephalus, Turk, Terrible, Thames, proper or common Names? They are proper, because they belong to some individual or particular ones of a Kind, for every Horse is not called Bucephalus, nor every Dog Turk, nor every Ship Terrible, nor every River Thames.

SECTION I.

Of NUMBERS.

THERE are four Characteristics visible in, or pertaining to a Noun, viz. Number, Case, Gender, and Article.

What is Number? Number is the Distinction of one, from two, or many. How many Numbers are there? There are two Numbers, the Singular and the Plural. The Singular Number is used when we speak of one single Thing; as, a Boy, a Dog, a Book, a Stone, a Tree, &c. The Plural Number is used when we speak of more Things than one; as, Boys, Dogs, Books, Stones, Trees.

How is the Plural Number formed? The Plural Number is commonly formed by adding (s) to the Singular; as, Boy, Boys; Tree, Trees, &c. Is the Plural Number always made by adding (s) to the Singular? No; for when the Singular Number ends in ch, sh, ss, or x, then the Pronunciation requires that (es) be added to the Singular; as, Church, Church-es; Brush, Brush-es; Witness, Witness-es; Box, Box-es.

And if the Singular Number ends in *fe*, *ze*, *ce*, or *ge*, pronounced soft, then the (*s*) that is added to make the Plural, cannot be heard, except it make another intire Syllable ; as, *Horse* in the Singular one, *Horses* in the Plural two ; *Breeze* one, *Breezes* two ; *Face* one, *Faces* two ; *Age* one, *Ages* two.

How do Words that End in (*f*) and (*fe*) form their Plural ? Words that End in (*f*) and (*fe*) do, for ease in Pronunciation, make their Plural by changing (*f*) and (*fe*) into (*ves*) ; as,

Sing.	Plur.	Sing.	Plur.
Calf	Calves	Self	Selves
Half	Halves	Thief	Thieves
Knife	Knives	Wife	Wives
Leaf	Leaves	Shelf	Shelves
Loaf	Loaves	Wolf	Wolves
Sheaf	Sheaves		

But the following Words ending in (*f*) and (*ff*), make their Plural by adding (*s*) ; as, *Hoof*, *Hoofs* ; *Roof*, *Roofs* ; *Grief*, *Griefs* ; *Dwarf*, *Dwarfs* ; *Mischief*, *Mischiefs* ; *Handkerchief*, *Handkerchiefs* ; *Relief*, *Reliefs* ; *Muff*, *Muffs* ; *Ruff*, *Ruffs* ; *Cuff*, *Cuffs* ; *Snuff*, *Snuffs* ; *Stuff*, *Stuffs* ; *Puff*, *Puffs* ; *Cliff*, *Cliffs* ; *Skiffs*, &c. except *Staff*, which makes *Staves* in the Plural.

Some Words have their Plural in (*en*) ; as, *Child*, *Children* ; *Man*, *Men* ; *Woman*, *Women* ; *Ox*, *Oxen* ; *Brother*, *Brethren*, or *Brothers* ; *Chicken* is not Plural ; for we say *Chicken*, Singular, *Chickens*, Plural.

Some Words form their Plural, contrary to the foregoing Rules, and are therefore called irregular ; as,

Sing.	Plur.	Sing.	Plur.
Die	Dice	Penny	Pence
Mouſe	Mice	Tooth	Teeth
Louſe	Lice	Foot	Feet
Goofe	Geefe	Sow	Swine

Some

Some Words are used alike in both Numbers ; as Deer, Hofs, Sheep, Fern.

How do we distinguish the Singular from the Plural in these Words ? We put the Article (a), or the Number one before the Singular, to distinguish it from the Plural ; as, a Deer, or one Deer ; a Sheep, or one Sheep.

Have all Words a Singular and a Plural Number ? No ; whatever Nature or Art has made double wants the Singular Number ; as, Ashes, Bowels, Bellows, Breeches, Entrails, Lungs, Scissars, Snuffers, Thanks, Tonges, Wages, Alps, Annals, Calends, Cresses, Ides, Nones, &c.

A still greater Number of Words have no Plural ; as the Names of Men and Women, Cities, Countries, Mountains, Rivers, &c. [6]. The Names of Virtues, Vices,

[6] As every Genus may be found whole and intire in each one of its Species ; as, Man, Elephant, Lion, are each of them distinctly a complete and intire Animal, and as every Species may be found whole and intire in each one of its Individuals, as Virgil, Horace, and Ovid, are each of them completely and distinctly a Man ; so every Genus, though one, is multiplied into many ; and every Species, though one, is also multiplied into many, by reference to those Beings, which are their proper Subordinates. But as no Individual has any such Subordinates, it can never in Strictness be considered as many, and so is truly an Individual, as well in Nature as in Name. Hence Words following the Nature and Genus of Things, such Substantives admit of Number as denote Genera or Species, while those which denote Individuals admit it not. Yet Individuals have sometimes a Plural Number from the Causes following.

1. The Individuals of the human Race are so large a Multitude even in the smallest Nation, that it would be extremely difficult to invent a new Name for every

Vices, Habits, Metals, Herbs, Spices, Liquids; Unctuous Matter, as, Fat, Wax, Pitch, Glue, &c. and most sorts of Grain, as Wheat, Rye, Bailey, Darnel, except Oats and Tares; Pea makes Peas in the Plural; and Bean makes Beans; except from Spices, Cloves, and Nutmegs; and from Herbs, Colworts, Leeks, Artichokes, Cabbages, and Nettles.

Have Adjectives any Numbers? No, Adjectives have no Difference of Numbers; for as we say a good Man, a chaste Woman, a sweet Apple, in the Singular, so we say, good Men, chaste Women, sweet Apples in the Plural.

Have no Adjectives sometimes an (s) added to them, to make their Plurals? Yes; but then they become Substantives; as Goods, for good Things; News, for new Things; Whites, for white People; Blacks, for black People, &c.

new-born Individual. Therefore, instead of one only being called James, and one only John; it happens that many are called James, and many are called John. It was thus the Romans had their Plurals Marcii and Antonii; though such Plurals are merely accidental, as it is by chance only that the Names coincide.

2. There seems more Reason for such Plurals as the Scipios, Catos, Stuarts, Howards, Hamiltons, &c. because a Race or Family is like a smaller sort of Species; so that the Family Name extends to the Kindred, as the Specific Name extends to the Individuals.

3. The third Cause which contributed to make proper Names become Plural, was the Valour, Conduct, Virtue, &c. of some one Individual, whose Name became afterwards a kind of common Appellative to all those who had Pretensions to the same Merit. Thus every great Warriour was called an Alexander; every chaste Woman a Lucretia; every great Painter an Apelles; and every great Statuary a Lyfippus.

SECTION II.

Of the GENITIVE CASE.

HAVE we any Cases in our Language? We have but one, called the Genitive Case, which ends both in the Singular and Plural in (s) or (es), if the Pronunciation requires it; as the King's Prerogative, or the Prerogative of the King; the Church's Peace, or the Peace of the Church; Virgil's Eneid, or the Eneid of Virgil.

Does (s) when added to a Noun to denote the Genitive Case, ever signify his? No, (s) always denotes Possession or Relation, and signifies of; as, Man's Breath, for the Breath of Man; not Man his Breath. Queen Dido's Vow, for the Vow of Queen Dido; not Queen Dido his Vow. Diana's Chastity, for the Chastity of Diana; not Diana his Chastity. Plurals ending in (s) have no Genitives.

Since we have but one Case, how do we express the Relation that one Thing has to another? The Powers of the Nominative and Accusative Cases are expressed by Situation; the rest of the Cases by Prepositions; such as of, to, for, with, in, &c. thus:

SINGULAR.

- Nom. A King, or the King.
- Gen. Of a King, or of the King.
- Dat. To a King, or to the King.
- Acc. A King, or the King.
- Voc. King, or O King.
- Abl. With, from, in, by, or through a King, or the King.

PLURAL.

- Nom. Kings, or the Kings.
- Gen. Of Kings, or of the Kings.
- Dat. To Kings, or to the Kings.
- Acc. Kings, or the Kings.
- Voc. Kings, or O Kings.
- Abl. With, from, in, by, or through Kings, or the Kings.

E ;

I have.

I have inserted this Declension merely in Compliance to Custom; for whatever we are told about Cases, there are in fact no such Things (if we except our Genitive Case) either in the English, or in other modern Languages. The Nominative, Accusative, Vocative, and Ablative, have, by Writers of Note, been reckoned useless and unnecessary; and whether they were properly Cases, or no, was much disputed by the Ancients.

SECTION III.

OF GENDER.

WHAT do you mean by Gender? Gender is the Distinction of Sex, or the Difference betwixt Male and Female: But as our Nouns have no Diversity of Terminations, so we have no Difference of Genders [7]. Since we have properly no Gen-
ders,

[7] As we are freed from the Trouble of Variety of Cases, by our Nouns having no Diversity of Endings; so our Language has another great Advantage resulting from the same Cause, namely, its having no Difference of Genders.

It is a general Rule in the English Tongue (except only when infringed by a Figure of Speech) that no Substantive is Masculine, but what denotes a Male Animal Substance; none Feminine but what denotes a Female Animal Substance; and that where the Substance has no Sex, the Substantive is always Neuter: But it is not so in the learned Languages, nor in many of the modern Tongues. These all of them have great Multitudes of Words, some Masculine, some Feminine, which have reference to Substances, where Sex never had Existence. For Example, Mind is neither Male nor Female; yet in the Greek it is Masculine, and in Latin Feminine. But in some Words these Distinctions

1. We express the Difference of Sex by different Words; thus,

Male.

among artificial Substances (Ship) is Feminine, from being a Receiver and a Container of various Things; as, Men, Arms, Provisions, &c. And City and Country are Feminine, from being not only the Containers and Receivers, but also as it were the Mothers and Nurses of their respective Inhabitants.

Time is by the Greeks and English justly considered as Masculine, from his mighty Efficacy upon every Thing around us:

Me Time has bent, that sorry artist, HE
That surely makes, whate'er he handles, worse.

It is from the same irresistible Power, that the English Death, has been considered as Masculine; as likewise his Brother Sleep.

Virtue, with most of its Species, are all Feminine, from their Beauty and amiable Appearance; and so Vice becomes Feminine of Course, as being Virtue's natural opposite.

The Fancies, Caprices, and fickle Changes of Fortune taken together, make a very natural Female. And the Furies were made Female, because Female Passions of all Kinds were considered as susceptible of greater Excess than Male Passions. So Virgil, *Eneid* 7. 445. has represented the Furies, as Things superlatively outrageous.

It is worth while to remark, that though the above-mentioned Words are diversified with Genders, both in the learned and in most modern Languages, yet as they never vary the Gender which they have once acquired, our Language has a singular Advantage which these have not.

For Example, we cannot say, *hec Virtus*, or *hic Virtus*; *la Virtu* or *le Virtu*; but we can say in English, Virtue is its own Reward, or Virtue is her own

ders, how do we distinguish the Sex? We distinguish two Genders, or the Male and Female Sex, four different Ways.

1. We

tinctions are owing to the mere casual Structure of the Word itself; its having such a Termination, or its belonging to such a Declension, often determines its Gender. Besides the Gender varies according to the Languages, or even according to the Words introduced from one Language into another. Thus, Arbor, a Tree, is Feminine in Latin; but Arbre, is Masculine in French; and Dens, a Tooth, is Masculine in Latin; and Dent, is Feminine in French.

Further, Gender has sometimes changed in one and the same Language; for Alvus in Latin, according to Priscian, was anciently Masculine, and afterwards became Feminine: Navire, a Ship, was anciently Feminine in French, but is now Masculine. But it seems to be a general Rule in all Languages that such Substantives have been considered as Masculine, which were conspicuous for the Attributes of imparting or communicating; or which were by Nature active, strong, and efficacious, and that indiscriminately whether to good or to bad; or which had claim to eminence, either laudable or otherwise. On the contrary, the Feminine were such, as were conspicuous for the Attributes either of conceiving, of containing, or of producing, or bringing forth, or which had more of the Passive in their Nature, than of the Active; or which were peculiarly beautiful and amiable; or which had respect to such Excesses, as were rather Feminine than Masculine.

Upon these Principles the two greater Luminaries have been considered, one as Masculine, the other as Feminine; the Sun as Masculine, from communicating Light, as well as from the vigorous Warmth and Efficacy of his Rays. The Moon as Feminine, from being the Receptacle only of another's Light, and from shining with Rays more delicate, and soft. So

E. 6.

among

Male.	Female.	Male.	Female.
Batchelor,	} Maid.	Husband,	Wife.
	} Virgin.	King,	Queen.
Boar,	Sow.	Lord,	Lady.
Boy,	Girl.	Lad,	Lass.
Bridegroom,	Bride.	Man,	Woman.
Brother,	Sister.	Master,	Dame.
Buck,	Doe.	Milter,	Spawner.
Bull,	Cow.	Nephew,	Niece.
Bulloc,	Heifer.	Ram,	Ewe.
Cock,	Hen.	Sloven,	Slut.
Dog,	Bitch.	Son,	Daughter.
Drake,	Duck.	Stag,	Hind.
Drone,	Bee.	Uncle,	Aunt.
Father,	Mother.	Widower,	Widow.
Friar,	Nun.	Wizzard,	Witch.
Gander,	Goose.	Whoremonger,	Whore, or
Horse,	Mare.		Strumpet.

2. But when there is but one Word to express both Sexes; as, Child, Goat, Cat, &c. then we add another Word to distinguish the Sex; thus, a Male Child, a Female Child; a he Goat for the Male, a she Goat for the Female; a he Cat for the Male, a she Cat for the Female.

3. We sometimes add another Substantive to the Word to distinguish the Sex; as, a Man-Servant, a

own Reward; Time maintains its wonted Pace, or Time maintains his wonted Pace. This Liberty enables us to mark, with a peculiar Force, the Distinction between the severe or logical Style, and the ornamental or rhetorical.

When we speak of Words naturally devoid of Sex, as Neuters, we speak of them as they are, and as becomes a logical Enquiry. When we give them Sex by making them Masculine or Feminine, they are thenceforth personified; and, as a kind of intelligent Beings, become the proper Ornaments either of Rhetoric or of Poetry.

Maid-

Maid-Servant; a Cock-Sparrow, a Hen-Sparrow; a Cock-Lark, a Hen-Lark, &c.

4. In the following Words, the Female is distinguished from the Male Sex, by the Termination *ess*; as,

Male.	Female.	Male.	Female.
Abbot,	Abbess.	Jew,	Jewess.
Actor,	Actress.	Lion,	Lioness.
Adulterer,	Adulteress.	Marquis,	Marchioness.
Ambassador,	Ambassadress.	Master,	Mistress.
Baron,	Baroness.	Patron,	Patroness.
Count,	Countess.	Prince,	Princess.
Deacon,	Deaconess.	Prior,	Prioress.
Duke,	Duchess.	Poet,	Poetess.
Electors,	Electress.	Prophet,	Prophetess.
Emperor,	Empress.	Shepherd,	Shepherdess.
Governor,	Governess.	Sorcerer,	Sorceress.
Heir,	Heiress.	Tutor,	Tutress.
Hunter,	Huntress.	Viscount,	Viscountess.

There are three Words in (ix), Administrator, Administratrix; Executor, Executrix; Testator, Testatrix. Note, that the common Words we use to express the Difference of Sex by, are, he and she. When we speak of the Male Sex, we use the Word he; and when we speak of the Female Sex, we use the Word she: But when we speak of a Thing that is Neuter, i. e. neither of the Male nor Female Sex, but without Life, we use the Word it.

SECTION IV.

Of the ARTICLES.

WHAT is an Article? An Article is a Word placed before a Substantive, for the more particular expressing or determining of its Signification; as a Man, that is, some Man or other, or any Man, in a large and undetermined Sense. The Man, that is, some particular Man known, or spoken of before.

How many Articles are there in the English Language? There are two, (a) and (the); and these are really Adjectives, as they are added to Names, and cannot subsist, or convey any Idea without them.

Where is (a) written? A is written before a Word beginning with a Consonant; but when the Word begins with a Vowel, or (h), if the (h) be not founded, then we write (an) instead of (a); as, an As, an Apple, an Evil, an Eye, an Hour, an Host, an Heir, an Honour; but a Hand, a Hart, a Hare, &c. because the (h) is founded. A is an Article of Number, and signifies one; as, a Man, i. e. one Man; an Hour, i. e. one Hour.

What is the difference between a and the? A or (an) denotes the applying of a general Word to some individual Person or Thing, in a large Sense, i. e. not telling what particular Person or Thing we mean; as, a Horse, i. e. any Horse; a Dog, i. e. any Dog; a Church, i. e. any Church; a Town, i. e. some Town or other: A, or an, is therefore set only before Words of the Singular Number.

The is called a demonstrative Article; because it denotes what particular Person or Thing we mean; as, the Horse, that is, some particular Horse spoken of, or known before; the Dog, the Church, the Town, is some particular Dog, Church, and Town, known to us.

The is therefor written before both the Singular and Plural Number; as, the Man, the Men; the Horse, the Horses; the Ass, the Asses [8].

Are

[8] As individual Substances are infinitely more numerous, than for each to admit of a particular Name; we, to supply this Defect when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, ascertain it, as well as we can, by referring to its Species; or if the Species be unknown, then at least to some Genus.

For Example, a certain Object occurs with a Head and Limbs, and appearing to possess the Powers of Self-Motion and Sensation; if we know it not as an Individual, we refer it to its proper Species, and call it Lion, Horse, Dog, or the like; if none of these Names suit, we go to the Genus, and call it Animal. But this is not enough; the Thing at which we are looking, is neither a Species nor a Genus; but it is an Individual, either known or unknown; seen for the first Time, or seen before, and now remembered. It is here we shall discover the Use of the two Articles.

(A) respects our primary Perception, and denotes Individuals as unknown; (the) respects our secondary Perception, and denotes Individuals as known.

For Example, if I see an Object pass by which I never saw before, I say, There goes a Beggar with a long Beard. The Man departs, and returns some time after, when I say, There goes the Beggar with the long Beard. Here though the Article is only changed, and the rest remains unaltered, yet we can easily perceive the Force of this apparently minute change.

The Individual once vague and undetermined, is now recognized as something known, merely by the Efficacy of the Article (the), which causes a Review within the Mind, and tacitly insinuates a kind of previous Acquaintance, by referring the present Perception,

Are the Articles placed before the Pronouns, or proper Names? No, the Articles are never put before the Pronouns, nor the proper Names of Men, Women, Kingdoms, Cities, nor the particular Names of Virtues, Vices, Metals, Corns, Herbs, except when we say, by Way of Distinction, he is a Hamilton, he is a Howard, i. e. one whose Name is Hamilton or Howard.

We sometimes put the Article (the) before the proper Names of Ships, Rivers, Mountains, &c. when a Substantive is understood; as, he commands the Defiance, i. e. the Ship called the Defiance; she lies in the Thames, i. e. in the River Thames; the Apennine runs through Italy, and parts it from the Alps, i. e. the Mountains, Apennine, and Alps.

Why have not the Pronouns and proper Names the Article put before them? Because the Article is only put before Words which require defining; and the Pronouns and proper Names do of themselves particularly distinguish the Things or Persons of which we

ception, to a like Perception already past. Thus we see the Use and Force of the Articles in our Language; and how the Sense is changed by changing of them, though we leave every other Word of the Sentence untouched.—And Nathan said to David, thou art the Man. In that single diminutive Word (the), all the Force and Efficacy of the Reasoning is contained. Let the Article be changed, and then see what will become of the Prophet and his Reasoning.—And Nathan said unto David, thou art a Man. How senseless and impertinent would this last Position have been? And how will a minute Change in Principles lead to a mighty Change in Effects?

Scaliger therefore concluded too precipitately, that Articles were useless, because the Latin has none; though that Language is often ambiguous for want of them. Thus when the Devil said to our Saviour, *Si tu es Filius Dei*, it may signify either, If thou art a Son of God, or the Son of God.

Speak;

speaking; for it would be absurd to say, the I, the thou, the John, the Thomas. The Articles are definite and indefinite: The definite Article is (the), which determines the Sense to some particular Person or Thing. The indefinite Article is (a), which does not determine the Sense of the Word to any particular Person or Thing.

Does not the Article (the) sometimes give the Force of proper Names to common Names? Yes; for City is a Name common to many Places; and Speaker, is a Name common to many Men; yet if we prefix the Article, the City, means our Metropolis; and the Speaker, an high Officer in the British Parliament. Thus, by an easy Transition, the Article from denoting Reference, comes to denote Eminence also; as the Poet, by Way of Eminence, means Homer; the Stagirite, means Aristotle.

C H A P. IV.

Of the ADJECTIVE, with its Comparison.

WHAT is an Adjective? An Adjective is a Word which expresses the Qualities, Manners, or Properties of a Noun Substantive; as, good, bad, wise, foolish, virtuous, vicious, tall, little, rich, poor, generous, honest, sober, &c. are all Adjectives; and express the Qualities or Properties of the Noun (Man); as, a good Man, a bad Man, a wise Man, a foolish Man, a virtuous Man, &c. So narrow, broad, thick, thin, black, white, brown, yellow, red, green, &c. are Adjectives, and denote the Qualities or Properties of the Noun (Cloth); as, narrow Cloth, broad Cloth, thick Cloth, thin Cloth, black Cloth, white Cloth, &c.

What is the Difference betwixt a Noun and an Adjective? A Noun Substantive is the Thing itself, and subsists of itself, as Gold is the Substance of Gold, or Gold itself, without regard to its Qualities or Properties, which are merely accidental; a Noun there-
for

for can make Sense, or convey a perfect Idea by itself: As, What did he betray his Country for?
Answer. Gold.

The Adjective, having no Substance of its own, is dependent on, and inherent in the Substantive, and can make no Sense by itself; as, What did he betray his Country for? *Answer,* Yellow: Here the Adjective yellow can convey no perfect Idea till the Noun Gold be joined to it.

Can Adjectives be added to Nouns only? Adjectives are capable, preserving their Nature, of being added to Nouns only, in order to explain their Manner of Being, in respect of some Quality, Number, Figure, Motion, Relation, Posture, Habit, &c.

How may we readily distinguish an Adjective from a Noun? An Adjective can make Sense with the Word Thing after it; as, a good Thing, a bad Thing, a white Thing, a black Thing, &c. but a Noun cannot; for it would be absurd to say, a Man Thing, a Horse Thing, a House Thing, a John Thing, a Thomas Thing, &c.

Do not Adjectives sometimes stand by themselves? Yes: But then a Substantive is always understood; as, Do you ride the white or the black? (Horse) is understood to both. Try to hit the white, (Mark) is understood. The just shall live by Faith; (Man) is understood, that is, The just Man shall, &c. Thus an Adjective signifies nothing by itself, and can convey no Idea to the Mind, without a Noun Substantive expressed or understood.

There are a Sort of Words deemed Adjectives that derive themselves immediately from Nouns, or rather they are nothing else but Nouns put for, or after the Manner of Adjectives, and joined to the following Word by a Hyphen; thus, Sea-Horse, Sea-Trout, River-Trout, Gold-Ring, Self-Love, Self-Murder, &c.

It is with more Propriety that we derive Adjectives from proper Names; as from Newton, Cicero, Julius, Epicurus, Plato, &c. we derive Newtonian, Ciceronian, Julian, Epicurean, Platonic, &c. and say,

say, the Newtonian Philosophy, the Ciceronian Style, the Julian Period, &c. Such Adjectives are, indeed, arbitrary, as proper Names may be converted into Adjectives at Pleasure.

It is in like Manner we derive Adjectives from common Names; as from Brass, Gold, Wood, &c. we derive brazen, golden, wooden, &c. and say, a brazen Trumpet, a golden Candlestick, a wooden Dish.

Have Adjectives any Cases? Adjectives in the English Language have neither Case, Gender, nor Number? [9].

Do not Adjectives admit of Comparison? Yes, and Adjectives only; they being only capable of having their Significations increased or diminished. What is Comparison? Comparison is the increasing or decreasing the Signification of a Word by De-

[9] Although Adjectives, as marking Attributes, can have no Sex, yet their having (in the learned Languages) Terminations conformable to the Sex, Number, and Case of their Substantives, seems to have led Grammarians into that strange Absurdity of ranging them with Nouns; though the Adjective and Noun are of a different Genus, and consequently are really different Parts of Speech. Nobody will assert, that an Adjective is as much the Name of a Thing as the Substantive: For the Substantive represents all that is essential to the Nature of the Thing; as, a Man represents a rational living Creature; but (good) represents only an accidental Quality, which though morally necessary, is not naturally so, but merely accidental. So that though a Man may be called (good), and therefore (good), in some Sense, may be said to be his Name, yet it is not equally as much his Name as Man; this last representing all that is essential to his Nature, the other only what is accidental. For there can be no need of adding any Thing to the Substantive but what is accidental, as what is necessary and essential, is in the Substantive already.

grees;

degrees; thus we see one Thing is white, another whiter, and a third whitest.

How many Degrees of Comparison are there? There are three; the Positive, the Comparative, and the Superlative.

What is the Positive Degree? It is the Adjective itself simply, without any Comparison; as, white, soft, hard, &c.

The Comparative increases or diminishes the Positive in Signification.

The Superlative increases or diminishes the Signification of the Positive or Adjective, to a very high or a very low Degree [10].

How

[10] The Positive, strictly speaking, is no Degree of Comparison, because it does not compare Things together: however, it has always been accounted one by most Grammarians, because the other two are founded upon, and formed from it.

Mr. Harris observes, that there cannot well be more than two Degrees; one to denote simple Excess, and one to denote Superlative. Were we indeed to introduce more Degrees than these, we ought, perhaps, to introduce infinite, which is absurd. For why stop at a limited Number, when in all Subjects, susceptible of Intension, the intermediate Excesses are in a Manner infinite?

There are infinite Degrees of more white, between the first simple white, and the Superlative whitest; the same may be said of more strong, more great, more minute, &c.

The Doctrine of Grammarians about three such Degrees, which they call the Positive, the Comparative, and the Superlative, must needs be absurd; both because in their Positive there is no Comparison at all, and because their Superlative is a Comparative, as much as their Comparative itself. Examples to evince this may be found every where: Socrates was the most wise of all the Athenians.—Homer was the

How is the Comparative Degree formed? It is formed by adding the Syllable (er) to the Positive, when it ends with a Consonant, or the Letter (r) only, if the Positive ends in (e); as, soft, softer; white, whiter. We also form the Comparative by putting the Sign (more) before the Positive; as, softer, or more soft; whiter, or more white.

How is the Superlative Degree formed? The Superlative Degree is formed by adding the Syllable (est) to the Positive, when it ends with a Consonant, as, soft, softest; or (st) only, if the Positive ends in (e); as, white, whitest.

The Superlative is also formed by putting the Signs most, very, or exceeding, before the Positive; as, whitest, or most, very, or exceeding white.

What Adjectives are those that form their Comparative, by putting the Words more before them, and the Superlative, by putting the Word most, very, or exceeding, before them? They are Adjectives consisting of two or more Syllables, and chiefly derived from the Latin, and terminate in

ain	} as {	certain	less	} as {	careless
ive		conductive	ly		humbly
cal		angelical	ky		rocky
en		golden	my		gloomy
ous		virtuous	able		commendable
nt		benevolent	id		candid
dy		woody	ing		charming
fy		puffy	ish		peevish
ed		wicked	some		troublesome
ble		visible	st		honest
al		mortal	ny		skinny
ry		necessary	py		happy

May

the most sublime of all Poets.—It must be confessed these Comparatives, as well the simple, as the Superlative, seem sometimes to part with their relative Nature, and only retain their intensive, though this

May we not say, benevolent, benevolenter, for the Comparative, and benevolentest for the Superlative? No; most Words of two Syllables, but especially Polysyllables, do not admit of Comparison by the Terminations er and est, but are compared only by more and most; as, benevolent, more benevolent; most, very, or exceeding benevolent.

May all Adjectives be compared by more and most? Yes; all Adjectives may be compared by more and most, although they have Comparatives and Superlatives regularly formed by er and est; as, soft, softer, or more soft; softest, or most soft.

Note, That in regular Comparison, more is oftener used than the Superlative most; as, more soft, more white, &c. are oftener used for softer, whiter, than most soft, most white, &c. for softest, whitest.

Are all Adjectives compared by adding (er) or (more) to the Comparative, and (est) and (most) to the Superlative? No; some Words are irregularly compared; as,

Pof.	Comp.	Super.	Pof.	Com.	Super.
good,	better,	best,	little,	less,	least.
bad,	worse,	worst,	much,	more,	most.
before,	former,	first,	near,	nearer,	next.

Are Adverbs ever compared? Yes; some Adverbs admit of Comparison; as, up, upper, uppermost; above, over, overmost; oft, oftener, ofttest; behind, hinder, hindermost; beneath, nether, nethermost, &c. Can all Adjectives be compared? No; some Adjectives cannot be compared, because their Significations do not admit of Increase; as, all, each, every,

is more usual in the Superlative; as, a most learned Man, a most brave Man,—that is to say, not the bravest and most learned Man that ever existed; but a Man possessing these Qualities in an eminent Degree.

any,

any, some, one, two, &c. [11]. Is it not bad English to say more softer, most softest? Yes: it is absurd either to speak or write so; for we ought to say softer, or more soft; softest, or most soft; because the Termination (er) in Comparison, signifies as much as (more), and (est) as much as (most); so that more softer, would signify as much as more more soft; and most softest, as much as most most soft.

There are some Superlatives to be found in Milton and other Writers, which are obsolete, and ought not to be imitated, as the Utterance is difficult, and the Sound disagreeable to an English Ear. Such are shadiest, virtuouslest, famouslest, powerfulest, by Milton; triflingest, by Ray; inventivest, by Ascham; mortalist, by Bacon; naturallest, by Wotton.

Their Comparatives are also to be despised, as famouser, mortaler, triflinger, &c.

In short, it is a general Rule in the English Tongue, that Adjectives of two Syllables in general, but especially Polysyllables, are compared by more and most, and not by er and est.

[11] All Adjectives which denote that Quality of Bodies arising from their Figure, as when we say, a circular Table, a quadrangular Court, a conical Piece of Metal, &c. do not admit of Comparison; because all Things participating the same Figure, participate it equally, if they participate it at all: so that if two Bodies be both quadrangular, the one cannot be more or less so, than the other.

The same holds true of all Adjectives denoting definite Quantities, whether continuous or discrete, absolute or relative; as the two-foot Rule A, cannot be more a two-foot Rule than any other of the same Length. Fifty Elephants cannot be more fifty, than fifty Mice. If A and B be both triple or quadruple to C, they cannot be more triple, or more quadruple, one than the other.

C H A P. V.

Of the P R O N O U N S.

WHAT is a Pronoun? A Pronoun is a Part of Speech which is often used instead of a Noun Substantive common, and supplies the Want of a Noun proper; as instead of saying, I James did it, I say, I did it; and instead of saying thou John didst it, I say, thou didst it; and instead of saying, he Thomas did it, I say, he did it.

How many Persons are there in Discourse? There are three Persons or Heads, which comprehend all the Branches of Discourse or Speech; for we either speak of ourselves, to another, or of another [12].

How

[12] As all Discourse must pass between Particulars or Individuals, such will often happen to be reciprocally Objects till the Instant of Meeting, unknown to each other. In such a Case, the one cannot Address the other, when he knows not his Name, nor explain himself by his own Name, of which the other is wholly ignorant; and finding Nouns Substantive cannot answer the Purpose, the Speaker betakes himself to the Expedient of Indication or Pointing with the Finger or Hand. But the Authors of Language not satisfied with this, invented a Race of Words called Pronouns, not only to supply this Pointing, but also to stand for Nouns, in order to remove the Tedioufness and Indecorum of being obliged to name ourselves often by our proper Names. These Pronouns are distinguished into three several Sorts, viz. Pronouns of the first, second, and third Person.

The Pronoun I, of the first Person, was introduced to supply the Place of Pointing, and the Name of the Speaker; as, I read, I hear, I see, &c.

F

Again,

How many Kinds of Pronouns are there? There are four Kinds of Pronouns, viz. Personal, Demonstrative, Relative, and Interrogative. Which are the Personal Pronouns? The Personal Pronouns are I, thou, you, he, she, thee, him, her. Which are the Demonstrative Pronouns? The Demonstrative Pronouns are, this, that [13.] Have

Again, to avoid Pointing, and the too frequent Repetition of the Name of the Person addressed, thou, the Pronoun of the second Person, was invented; as, thou readeſt, thou heareſt, &c.

And laſtly, When neither the Speaker nor Perſon addreſſed, was the Subject of Diſcourſe, but ſome third Object, to avoid a Repetition of the Names of Perſons or Things, the Pronoun of the third Perſon was invented, viz. he, ſhe, it.

[13] The Demonstratives this and that, and their Plurals theſe and thoſe, the ſame, are not Pronouns, but Adjectives; for they are not put for Nouns, as Pronouns are, but are added to Subſtantives juſt as other Adjectives; as, this Man, that Woman, theſe Men, theſe Women, the ſame Houſe. If they ſtand by themſelves, ſome Subſtantive is underſtood; as, this is Virtue, (Habit) may be underſtood, this Habit is Virtue; give me that—(Book) or ſome other Subſtantive is underſtood. Therefor, as the genuine Pronoun always ſtands by itſelf, aſſuming the Power, and ſupplying the Place of a Noun; and as the genuine Article never ſtands by itſelf, but has always a Noun for its Support as much as the Adjective; it is from the near Relation betwixt Articles and the following Words, this, that, the ſame, any, other, all, ſome, &c. that they have acquired the Name of pronominal Articles. And indeed, if the Eſſence of an Article be to define and aſcertain, they are more properly Articles than any Thing elſe. Thus, when we ſay, this Picture I approve, but that I diſlike; here, by the Help of the Definitives this and that, we bring down the common Appellative to denote two Individuals,

Have not this and that a Plural Number? Yes; this makes in the Plural these; and that makes those, *That* is often, but inelegantly used instead of who, whom, which. Which are the Relative and Interrogative Pronouns? He, that, who, whom, without a Question, are called Relatives; and what, which, who, whom, whose, when we ask a Question, are called Interrogatives [14]. Note, that, whose, and its, are Genitives, instead of, of whom, of it.

Individuals, the one as the more near; the other as the more distant. So when we say, some Men are virtuous, but all Men are mortal; the natural Effect of this *all* and *some* is to define that Universality and Particularity, which would remain indefinite were we to take them away. So in these Sentences, some Substances have Sensation, others want it;—chuse any Way of acting, and some Men will find Fault, &c. Here some, other, any, serve all of them to define different Parts of a given whole; *some* to denote a definite Part; *any* to denote an indefinite; and *other* to denote the remaining Part when a Part has been assumed already.

[14] The Interrogative and Relative Pronoun mutually pass into each other; for when the Relative becomes an Interrogative, it still retains its Relative Character as much as ever. The Difference is, that the Relative has Reference to a Subject which is antecedent, definite, and known; the Interrogative has Reference to a Subject, which is subsequent, indefinite, and unknown, and which is expressed and ascertained in the Answer. As, Who first seduced them to that foul Revolt? The very Question itself supposes a Seducer, to which, though unknown, the Pronoun, who, has a Reference. *Answer.* The infernal Serpent.—Here in the Answer we have the Subject, which was indefinite ascertained; so that the (who) in the Interrogation, is as much a Relative, as if it had been said originally without any Interrogation at all, 'Twas the infernal Serpent who seduced them.

How are the Pronouns, who, which, and what, used? When we speak of Persons we use who; as, Who is that Man? The Minister who preached; Alexander who conquered, &c. But when we speak of Things, we use, which and what; as, the Ship which first engaged—the House which stands upon the Hill—what Book is that?—what Hat is that?

Has the Pronoun Number? The Pronoun of each Person has Number; (I) has the Plural (we), because there may be many Speakers at once of the same Sentiment; as well as one, who, including himself, speaks the Sentiment of many. (Thou) has the Plural (you), because a Speech may be spoken to many, as well as to one. (He) has the Plural (they), because the Subject of Discourse is often many at once.

Have not the Pronouns a twofold State? Yes, the Pronouns have a twofold State, both in the Singular and Plural Number. The first State is called the foregoing State, as, I, we; the second State is called the following State, as, me, us. The Pronoun is used in the foregoing State, when it goes before the Verb; as, I write, not me write; we know, not us know. And also when it is set alone in an Answer; as, who said it? I, not me. Who did it? We, not us. But it is used in the following State, when it follows the Verb or Preposition; as, the Man loves me, not I; John sent to me not to I. Which are the Pronouns possessive? From the State called the following State comes several others, called Pronouns Possessive, because they signify Possession; as, from me, come my and mine; from thee, come thy and thine, &c.

What is the Difference betwixt my and mine, thy and thine, her and hers, our and ours, your and yours, their and theirs? We use, my, thy, her, our, your, their, when they are joined with Substantives, or the Word own; as, my Book, my own Book; thy Book, thy own Book; her Book, her own Book, &c. But mine, thine, hers, ours, yours, theirs, are used when the Substantive is understood; as, this House is mine, this House is thine, hers, ours,

ours, yours, theirs, that is, this House is my House, thy House, &c. Ours, yours, hers, theirs, are applied to Nouns both of the Singular and Plural Number; as, this House is ours, these Houses are ours. So is own added to Possessives of both Numbers; as, my own House, our own House. Own is emphatical, and implies Opposition; as, I ride my own Horse, that is, not a borrowed Horse. It was begun and finished by my own Hand, i. e. without the Assistance of any other Person. When (self) is added to Possessives, as, myself, yourselves, or to Personal Pronouns, as, himself, itself, themselves, it, like *own*, becomes emphatical, and expresses Opposition; as, I went myself, i. e. not another. You ruin yourselves by Temerity. Self is always a Substantive, as, himself, itself, themselves, are put by Corruption for his self, it self, their selves.

Here follows a Table of all the Pronouns, presenting at one View their foregoing and following State, with their Possessives to be used with or without a Substantive.

A TABLE of all the PRONOUNS.

	Their Possessive to be used	Without a Substantive.		With a Sub- stantive.		The follow- ing State.	The forego- ing State.		
		mine	ours	thine	yours				
		my	our	thy	your				
		his	her	its	theirs				
		whose	whose	whose	whose				
		what	what	what	what				
		we	us	thee	you				
		him	her	it	them				
		whom	whom	whom	whom				
		I	we	thou, or you	ye or you				
		he	she	it	they				
		who	who	who	who				
		what	what	what	what				
First Person	Sing. - - -								
	Plur. - - -								
Second Person	Sing. - - -								
	Plur. - - -								
Third Person	Male - - -								
	Female - - -								
	Neuter - - -								
Third Person	Sing. - - -								
	Plur. - - -								
The Interrogatives	Of Persons - - -								
	Of Things - - -								

What Pronouns are of the first, second, and third Persons? When I speak of myself, I use the Pronoun I; If more speak of themselves, they use the Pronoun we; which Words, I and we, are of the first Person; I, of the first Person Singular, and we of the first Person Plural.

2. When we speak to another, we use the Pronoun thou or you, but when we speak to more than one, we use the Pronoun ye or you; which Words
are

are of the second Person; thou or you, of the second Person Singular; ye or you, of the second Person Plural.

3. In speaking of another, if of the Male Sex, we say he; if of the Female Sex, we say she; but if we speak of a Thing that is neither of the Male nor Female Sex, we use the Word it; and if we speak of more Things than one, let them be of the Male or Female Sex, or Neuter, i. e. without Life, we use the Word they; and these Words; he, she, it, are of the third Person Singular, and they, of the third Person Plural [15]. And so likewise all other Nouns, when spoken of, are of the third Person: Of the third Person Singular, if only one Person or Thing be spoken of; of the third Person Plural, if more than one Person or Thing be spoken of.

[15] The first and second Persons have no Distinctions of Sex, either in the learned or modern Languages; because the Speaker and Hearer being generally present to each other, it would have been superfluous to have marked a Distinction by Art, which from Nature, and even Dress, was commonly apparent on both Sides. But this does not hold with Respect to the third Person, of whose Character and Distinctions, including Sex among the rest, we often know no more than what we learn from the Discourse. And hence it is, that the third Person, even in English, as well as most other Languages, has its Genders, viz. the triple Distinction of he, she, and it.

C H A P. VI.

Of V E R B S.

WHAT is a Verb? A Verb is a Word which expresses what is affirmed or said of Things; and denotes Being, Doing, or Suffering [16].

1. Being denotes the being in some Posture, Situation, or Circumstance, or some Way or other affected; as, to hang, to lie, to sit, to stand, to be cold, to be wet, to grieve, to languish, &c.

2. Doing denotes all Manner of Action; as, to dance, to play, to write, to teach, to fight, &c.

3. Suffering denotes the Impressions that Persons or Things receive when acted upon; as, I am burned, thou art bruised, he is whipped, &c.

How may a Verb be distinguished from any other Part of Speech? A Verb may be distinguished from any other Part of Speech two Ways.

[16] A Verb is rightly defined a Part of Speech, which affirms some Attribute, with the Designation of Time, Number, and Person, expressing Being, Doing, or Suffering, or the Want of them, or the like. But it may be observed, that these supposed Affections of Verbs, namely, Number and Person, cannot be called a Part of their Essence, nor indeed of any other Attribute; being, in fact, the Properties not of Attributes, but of Substances. And as to Time, though joined to the Affirmation of the Verb, it is not the Verb's Signification, at least it can never become its principal Signification, because the same Time may be denoted by different Verbs; as in the Words, teacheth and learneth; and different Times by the same Verb, as in the Words, teacheth and taught; neither of which could happen, were Time any Thing more than a mere Concomitant.

1. A Verb being the most necessary or essential Part, or, as it were, the very Soul of a Sentence, without which it cannot subsist; whatever Word with a Noun Substantive makes full Sense, or a Sentence, is a Verb; as, Man exists, Trees grow, John laughs, Boys play, &c. But that Word which does not make full Sense, with a Substantive, is not a Verb.

2. Whatever Word has any of the Persons, *I, thou, you, he, she, it, we, ye, they*, or that has *it shall* before it, and make Sense, is a Verb, otherwise not.

How many Voices has a Verb? A Verb has two Forms or Voices, the Active and Passive; the Active Voice expresses what is done or acted by the Nominative or Person, the Agent, before it; as, I burn, I hate.

The Passive Voice, which is made by the helping Verb *am* expresses, what is done to, or suffered by the Nominative or Person, the Patient, before it; as, I am burned, I am hated.

How many Numbers has a Verb? a Verb has two Numbers, the Singular and Plural.

How many Persons? A Verb has three Persons in each Number, viz. *I, thou or you, and he, she, and it*, for the Singular; *we, ye or you, and they*, for the Plural.

What is Mood? The Mood, Mode, or Manner of a Verb, denotes the several Volitions or Affections of the Mind [17].

Her

[17] Most Writers of English Grammar implicitly follow one another in asserting, that our Tongue has no Moods, which, added to our supposed Want of Variety of Tenses or Times, is manifestly affirming, that the English Language is nothing superior to that of the Hottentots; and that the wisest and most respectable Body of People upon the Face of the Globe, own a Language which is incapable of ascertaining their Ideas, or of exhibiting the Soul, and its various Affections.

How many Moods are there? A Verb has four Moods, the Indicative, Subjunctive, Imperative, and Infinitive.

What do you mean by the Indicative Mood? The Indicative Mood, which is first both as to Dignity and Use, declares, affirms, or denies positively; as, I love, I do not love; or else doubts and asks a Question; as, Do I burn? Do I not burn?

Affections. They have been led to this Notion, from our Verbs having no Diversity of Terminations, like those in the Latin. But as a great Variety of Terminations are not absolutely necessary to the Existence of Moods, why is our Grammar to be modelled by that of the Latin, especially in Cases where there is not the least Trace of Analogy?

All Languages share, in some Measure, one common Identity; but then each of them has its peculiar Diversity. For Instance, the Latins mark the Distinction of Tense and Mood by a great Variety of Terminations, which Trouble we being happily freed from, easily denote by a few auxiliary Verbs; and that too in a Manner so complete, that our Verb surpasses, for the Variety of its Conjugation, the Latin Verb, and is equal even to that of the Greek. The Truth is, no Language can exist without a proper Number of Moods and Tenses, else it must be so extremely equivocal and ambiguous as to become in a great Measure unintelligible. Our Language therefor, is no Way defective in Mood and Tense: But the Difference betwixt it and the Latin in that Particular, is clearly this, that we, as before observed, express perfectly by, as it were, a few additional Beginnings and some Endings, what the Latins do by a Diversity of Terminations; nay, by what (if it were to be accounted any Defect) the Greek, the most elegant Language that ever existed, has recourse to; I mean that of expressing the several Modes and Distinctions of Time by Variations in its Verb, some of which are at the Beginning as well as at the End.

The Subjunctive Mood depends upon a Verb of the Indicative Mood in the same Sentence, either before or after it, having generally some Conjunction before it; such as, *if, that, although, &c.* as, I will study hard *if* all should play. I read *that* I may learn. I will go, *though* I should not be successful.

The Imperative Mood commands, exhorts, intreats or permits; as, read thou, love God, let me read, let him read.

The Infinitive Mood expresses the Signification of the Verb in general, and is used in an undetermined Sense, being bounded neither by Person nor Number; as, to love, to burn.

How many Tenses or Times are there? The most natural Division of Time, is into Present, Past, and Future; for all Time is either past, present, or to come; that is,

1. The Present Time that now is.
2. The Preter Time that is past.
3. The Future Time that is yet to come. But the common Number of Times are five, viz.

The Present, the Preter-imperfect, the Preter-perfect, the Preter-pluperfect, and the Future.

An English Verb marks only two Distinctions of Time by different Terminations, viz. the Present Time, and the Preter Time. The Present Time is the Verb itself, as, burn, love; the Preterite or Past Time is commonly made by adding (ed) to it, or (d) only, when the Verb ends in (e), as, burned, loved.

An English Verb hath different Terminations for the Persons of the Singular Number. The Present Tense hath four endings; the first Person is the Verb itself, as, burn; the second ends in (est), as, burnest; or (st), only when the Verb ends in (e), as, lovest; the third Person ends in (eth) and es, or only (th) and (s), if the Verb ends in (e). Verbs ending in ch, sh, fs, and (x), have always (es) in the third Person, i. e. when (es) is used instead of (eth); as, watches, passes, washes, boxes. The Preter Time has only two different Terminations; the first Person of a regular Verb ending in (ed), or (d) only, if the

Verb ends in (e), as, burned, loved; the second Person is formed by adding (st) to the first, as, burnedst, lovedst; or (est), or (it), in an irregular Verb; as, foughtest, madest; contracted fought'st, mad'st. But the third Person Singular of the Preter is always like the first; and all the Persons Plural of both Times being like the first, cannot otherwise be distinguished than by the Nominative Words before them, which therefor cannot be omitted as in the Latin, &c. [18].

How do you conjugate the two Times of a regular English Verb.

PRESENT TIME.

SING. I burn, thou burnest or you burn, he burneth or burns;

PLUR. We burn, ye burn or you burn, they burn.

PAST TIME.

SING. I burned, thou burnedst or you burned, he burned;

PLUR. We burned, ye burned or you burned, they burned.

Conjugate the two Times of an irregular Verb.

PRESENT TIME.

SING. I seek, thou seekest or you seek, he seeketh or seeks;

PLUR. We seek, ye seek or you seek, they seek.

[18] That Style too much used by Tradesmen, which is a murdering of Language, is carefully to be avoided; such as, Sir, yours of the 10th received, glad you arrived safe at your Port, have sent the Goods ordered, hope they'll please, shall take care, &c. &c. where the Persons are improperly omitted.

PAST

PAST TIME.

SING. I fought, thou foughtest or you fought, he fought;

PLUR. We fought, ye fought or you fought, they fought.

Here we see three Persons in each Number; the first Person speaks of itself, as, I burn, or of more, including itself, as, we burn; the second Person is spoken to, as, thou burnest, ye or you burn; the third Person is spoken of, as, he, she, or it burneth or burns, they burn. Every Person or Thing spoken of, is of the third Person; of the third Person Singular, if only one Person or Thing be meant; as, the Boy reads, the Candle burns; of the third Person Plural, if more than one Person or Thing be meant; as, Boys read, Candles burn.

But as our Verb has only two Times distinguished by different Terminations, how do we express its different Times of affirming, and Modes or Manners of signifying? We do all that in a very easy, perfect, and beautiful Manner; by the Aid of only nine different Words, called auxiliary or helping Verbs. For with respect to Mood, the Possibility of the Thing is expressed by *can* or *could*; the Liberty of the Speaker to do a Thing by *may* or *might*; the Inclination of the Will is expressed by *will* or *would*; and the Necessity of a Thing to be done by *must* or *ought*, *shall* or *should*.

SECTION

SECTION I.

Of AUXILIARY or HELPING VERBS.

WHAT do you mean by a helping Verb? A Verb that is put before another Verb to denote the Time, or signify the Mood, or Manner of a Verb. Which are they? *Do, will, shall, may, can,* with their Preter Times, *did, would, should, might, could,* and also *must* and *ought*, the Preposition (to) never being expressed after any one of them, except after *ought*. *To* is also left out after, *bid, dare, let, make,* before the Infinitive.

These helping Verbs are also called defective ones, because they are only used in their own Times, i. e. the Present and the Preter Time: Besides they have no Participles, neither do they admit of any helping Verbs to be put after them, except *do* and *will*, which are sometimes used as absolute Verbs, and are therefor formed throughout all Times, i. e. they have Participles, *doing, done; willing, willed;* and do also admit of the auxiliary or helping Verbs before them, to express their Times, &c. that is, when they are used as absolute Verbs, but not when they are helping Verbs.

The two Times of the helping Verbs are thus formed,

D O.

PRESENT.

SING. I do [19], thou dost or you do, he doth or does;

PLUR. We do, ye or you do, they do.

PAST.

[19] Altho' the second Person Singular in both Times be marked with *thou*, to distinguish it from the Plural,

PAST.

SING. I did, thou didst or you did, he did;
PLUR. We did, ye or you did, they did.

W I L L.

PRESENT.

SING. I will, thou wilt or you will, he will;
PLUR. We will, ye or you will, they will.

PAST.

SING. I would, thou wouldst or you would, he
would;
PLUR. We, ye or you, they would.

ral, yet we, out of Complaisance, though we speak but to one particular Person, use the Plural *you*, and never *thou*, but when we address ourselves to Almighty God, or when we speak in an emphatical Manner, or make a distinct and particular Application to a Person; as, And Nathan said to David, thou art the Man! Remember, O King, thou art a Man! Otherwise, if any one speaks to another in the Singular Number, as, Thou John didst it, thou Thomas, &c. it signifies Contempt, Disdain, or Familiarity.

We likewise use *you* for *ye*; and we seldom use *ye* before the Verb, unless by Way of Distinction, Familiarity, or Contempt; as, ye are the Persons; ye are but Men.

S H A L L.

S H A L L.

PRESENT.

SING. I shall, thou shalt or you shall, he shall;

PLUR. We shall, ye or you shall, they shall.

PAST.

SING. I should, thou shouldest or you should, he should;

PLUR. We should, ye or you, and they should.

M A Y.

PRESENT.

SING. I may, thou mayst or you may, he may;

PLUR. We may, ye or you may, they may.

PAST.

SING. I might, thou mightst or you might, he might;

PLUR. We, ye or you, they might.

C A N.

PRESENT.

SING. I can, thou canst or thou can, he can;

PLUR. We can, ye or you can, they can.

PAST.

SING. I could, thou couldst or you could, he could;

PLUR. We could, ye or you could, they could.

M U S T.

MUST.

SINGULAR.

I must, thou must or you must, he must.

PLURAL.

We must, ye or you must, they must.

OUGHT.

SINGULAR.

I ought, thou oughtst or you ought, he ought.

PLURAL.

We ought, ye or you ought, they ought.

Note, When any one of the helping Verbs is put before another Verb, it changes its own Ending, but the Verb that it assists is always the same; as, I do love, thou dost love, he doth love, &c. Here the helping Verb (do), changes its Ending, but the principal Verb (love) does not.

Conjugate DO throughout all Tenses and Moods.

INDICATIVE MOOD.

PRESENT TIME.

SING. I do, thou dost or you do, he doth or does;

PLUR. We do, ye do or you do, they do.

PRETER-IMPERFECT.

SING. I did, thou didst or you did, he did;

PLUR. We did, ye did or you did, they did.

PRETER-

PRETER-PERFECT.

SING. I have done, thou hadst done or you have done, he hath or has done;

PLUR. We have done, ye have done or you have done, they have done.

PRÆTER-PLUPERFECT.

SING. I had done, thou hadst done or you had done, he had done;

PLUR. We had done, ye had done or you had done, they had done.

FUTURE.

SING. I shall or will do, thou shalt or wilt do or you shall or will do, he shall or will do;

PLUR. We shall or will do, ye shall or will do or you shall or will do, they shall or will do.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SING. I may or can do, thou mayst or canst do or you may or can do, he may or can do;

PLUR. We may or can do, ye or you may or can do, they may or can do.

PRÆTER-IMPERFECT.

SING. I might, could, would or should do, thou mightst, couldst, wouldst or shouldst do, or you might, could, would or should do, he might, could, would or should do.

PLUR.

PLUR. We might, could, would or should do,
ye or you might, could, would or
should do, they might, could, would or
should do.

PRETER-PERFECT.

SING. I may have done, thou mayst have done
or you may have done, he may have
done;

PLUR. We may have done, ye or you may have
done, they may have done.

PRETER-PLUPERFECT.

SING. I might, could, would or should have or
had done, thou mightst, couldst, wouldst
or shouldst have or had done or you
might, &c. have or had done, he might,
could, would or should have or had
done;

PLUR. We might, could, &c. have or had done,
ye or you might, &c. have or had
done, they might, could, &c. have or
had done.

THE FUTURE.

SING. I shall have done, thou shalt have done or
you shall have done, he shall have done;

PLUR. We shall have done, ye or you shall have
done, they shall have done.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me do, do thou or you, let him do;

PLUR. Let us do, do ye or you, let them do.

INFINITIVE MOOD.

PRESENT. To do.

PRETER. To have or had done.

FUTURE. To be about to do.

PARTICIPLE ACTIVE. Doing.

PARTICIPLE PASSIVE. Done [20].

S E C.

[20] Do is sometimes used superfluously before another Verb; and sometimes denotes the Present Time emphatically; as, I do love, I do read. Did emphatically denotes the Preter Time; as, I did love, I did read. This Mode of Speech is generally used in Answers to Questions that carry a specious Doubt in them; as, you do not love me? I do love you; I do not love you. You did not write? I did write, &c.

Shall and will denote the Future Time, or the Time yet to come. Shall in the first Persons, as, I shall, we shall, simply expresses the future Action; but in the second and third Persons; as, you shall, he shall, they shall, it promises, commands, or threatens.

Will, in the first Persons, as, I will, we will, promises or threatens: But in the second and third Persons, as, thou wilt or you will, ye will or you will, he will, they will, it barely foretels.

Should foretels what was, or had been to come; would intimates the Will or Inclination of the Agent: but should, the bare Futurity, or that the Thing will be; as, I would write, that is, I am willing to write; I should write, that is, I ought to write.

Shall and will denote absolutely the Time to come; should and would, do it conditionally.

May and can, with their Preter Times might and could, denote the Power of doing a Thing; but with this Difference, may and might are spoken of the Right, Lawfulness, or the Possibility of the Thing; but

SECTION II.

Of the perfect helping VERBS, HAVE, and
AM or BE.

WHY are Have, Am, or Be, called perfect helping Verbs? Because they are formed like principal Verbs throughout all Moods and Tenses.
Thus:

HAVE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I have, thou hast or you have, he hath
or has;

PLUR. We have, ye have or you have, they have.

but can and could, of the Power and Strength of the Agent; as, I might fight, i. e. it was possible or lawful for me to fight; I can fight, i. e. I am able to fight; I could fight, i. e. I was able to fight.

Must and ought imply Necessity, or denote that the Thing is to be done; as, I must write, I ought to write. Can, may, will, and must, are used with relation both to the Present and Future Time; shall is used only in the Future, and ought in the Present Time. But could, might, and would, have relation both to the Time past and to come; and should relates only to the Future Time: But if *have* follows must, ought, and should, then they relate to the Time past; as, I ought to have thanked him; I ought to have written to him; we must have seen it; I should have paid him.

Should and ought are often used indifferently for one another.

PRETER-IMPERFECT.

SING. I had, thou hadst or you had, he had;

PLUR. We had, ye had or you had, they had.

PRETER-PERFECT.

SING. I have had, thou hast had or you have had,
he hath or has had;

PLUR. We have had, ye have had or you have
had, they have had.

PRETER-PLUPERFECT.

SING. I had had, thou hadst had or you had had,
he had had;

PLUR. We had had, ye had had or you had had,
they had had.

FUTURE.

SING. I shall or will have, thou shalt or wilt have
or you shall or will have, he shall or
will have;

PLUR. We shall or will have, ye shall or will
have or you shall or will have, they shall
or will have.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can have, thou mayst or canst
have or you may or can have, he may
or can have;

PLUR. We may or can have, ye may or can have
or you may or can have, they may or
can have.

PRETER.

PRETER-IMPERFECT.

SING. I might, could, would or should have, thou mightst, couldst, wouldst, or shouldst have or you might, could, would or should have, he might, could, would or should have;

PLUR. We might, could, would or should have, ye might, could, would or should have or you might, &c. have, they might, could, would or should have.

PRETER-PERFECT.

SING. I may have, thou mayst have or you may have, he may have;

PLUR. We may have, ye may have or you may have, they may have.

PRETER-PLUPERFECT.

SING. I might, could, would or should have had, thou mightst, couldst, wouldst or shouldst have had or you might, could, &c. have had, he might, could, would or should have had;

PLUR. We might, could, would or should have had, ye might, could, would or should have had or you might, &c. have had, they might, could, would or should have had.

FUTURE.

SING. I shall have had, thou shalt have had or you shall have had, he shall have had;

PLUR. We shall have had, ye or you shall have had, they shall have had.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me have, have thou or you, let him have;

PLUR. Let us have, have ye or you, let them have.

INFINITIVE MOOD.

PRESENT. To have.

PRETER. To have had.

FUTURE. About to have.

PARTICIPLE ACTIVE. Having.

PARTICIPLE PASSIVE. Had.

A M, or B E.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am, thou art or you are, he is;

PLUR. We are, ye are or you are, they are.

IMPERFECT.

SING. I was, thou wast or you was, he was;

PLUR. We were, ye were or you were, they were.

PERFECT.

SING. I have been, thou hast been or you have been, he hath or has been;

PLUR. We have been, ye have been or you have been, they have been.

PLUPERFECT.

SING. I had been, thou hadst been or you had been;

PLUR. We had been, ye or you had been, they had been.

FUTURE.

SING. I shall or will be, thou shalt or wilt be or you shall or will be, he shall or will be;

PLUR. We shall or will be, ye or you shall or will be, they shall or will be.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can be, thou mayst or canst be or you may or can be, he may or can be.

PLUR. We may or can be, ye or you may or can be, they may or can be.

IMPERFECT.

SING. I might, could, would or should be, thou mightst, couldst, wouldst or shouldst be, or you might, could, &c. be, he might, could, would or should be;

PLUR. We might, could, would or should be, ye or you might, could, would or should be, they might, could, would or should be.

PERFECT.

SING. I may have been, thou mayst have been or you may have been, he may have been;

G

PLUR.

PLUR. We may have been, ye or you may have been, they may have been.

PLUPERFECT.

SING. I might, could, would or should have been, thou mightst, couldst, wouldst or shouldst have been, or you might, &c. have been, he might, could, would or should have been;

PLUR. We might, could, would or should have been, ye or you might, could, would or should have been, they might, could, would or should have been.

FUTURE.

SING. I shall have been, thou shalt have been or you shall have been, he shall have been;

PLUR. We shall have been, ye or you shall have been, they shall have been.

IMPERATIVE MOOD.

PRESENT.

SING. Let me be, be thou or you, let him be;

PLUR. Let us be, be ye or you, let them be.

INFINITIVE MOOD.

PRESENT. To be.

PRETER. To have been.

FUTURE. To be about to be.

PARTICIPLE ACTIVE. Being.

PARTICIPLE PASSIVE. Been, having been.

✎ I be, thou be'st, he be, we be, ye be, they be; I were, thou wert, he were, &c. are not used in the Indicative, but are properly of the Subjunctive

five Mood: For they are used by the best Speakers and purest Writers, only after the Conjunctions if, that, although, whether; as, if I be at home; if thou be'st, or if you be gone; see whether that be John or James; if that be the Case; although thou wert sick, thou art now well; if I were rich; if they were good; although he were a King. Be is also used after the Verb let; as, let me be taught, let him be called.

As an English Verb may be varied in all its Times by the Active Participle, with the Verb am, when the Continuation of an Action is signified, and as the passive Voice is formed by the Passive Participle with am; we shall first treat of the Participle, before we give a Scheme of the Inflection of a Verb through all the Tenses and Moods of the active and passive Voice.

SECTION III.

Of the PARTICIPLE.

WHAT is a Participle? A Participle is a Part of Speech derived from a Verb, and denotes being, doing, or suffering, and implies Time as a Verb does; but is sometimes used after the Manner of an Adjective.

1. It signifies being; as I was sleeping, I am sitting.

2. It signifies doing; as, I am writing the Letter, I am killing the Dog.

3. It signifies suffering; as, I am burned, I am hated, I was scourged [21].

How

[21] All Words denoting the Attributes of Substance, are either Verbs, Participles, or Adjectives. Some Attributes have their Essence in Motion; as, to dance, to run, to fly, to strike, to live, &c. others have

How many Participles are there? There are two, the Active Participle which ends in (ing), as, burning,

have it in the Privation of Motion; as, to stop, to rest, to cease, to die, &c. And lastly, others have it in Subjects which have nothing to do with either Motion or its Privation; such are the Attributes of great and little, white and black, wise and foolish, and in a Word the several Quantities and Qualities of all Things. Now these last are Adjectives; those which denote Motions, or their Privation, are either Verbs or Participles. And this Circumstance leads to a further Distinction, which Mr. Harris judiciously explains as follows. “That all
 “Motion is in Time, and therefor, where-ever it
 “exists, implies Time as its Concomitant, is evident
 “and needs no proving. But besides this, all Rest
 “or Privation of Motion implies Time likewise.
 “For how can a Thing be said to rest or stop, by
 “being in one Place, for one Instant only? So too is
 “that Thing which moves with the greatest Velocity.
 “To stop therefor, to rest, is to be in one
 “Place for more than one Instant, that is to say,
 “during an Extension between two Instants; and this
 “of Course gives us the Idea of Time.”

A Verb then, being expressive of an Attribute of Time, and of an Assertion or Affirmation; if we take away the Affirmation, and thereby destroy the Verb, there will remain the Attribute and the Time, which make the Essence of a Participle: So that a Participle only implies an Attribute and Time. Take away the Time, and there remains an Adjective, which only implies an Attribute; that is to say, an Adjective implies no Assertion or Time, and only denotes such an Attribute as has not its Essence, either in Motion, or its Privation.

Therefor, from what has been said, though the Participles do sometimes insensibly pass into Adjectives, yet it can never be granted that they are both one Part of

ing, and the Passive Participle which ends in (ed), as, burned.

Does the Active Participle always end in (ing)? Yes, and it is called the Active Participle, because it signifies Action or Doing; as, I am writing a Letter.

The Verb *am* or *be*, joined with this Active Participle, expresses the Continuation of an Action, and exhibits a beautiful Variation in the Inflection of our Active Verbs throughout all Times and Moods; as, I am burning, for I burn; I was burning, for I burned; I have been burning, for I have burned; I had been burning, for I had burned; I shall or will be burning, for I shall or will burn; I may or can be burning, for I may or can burn; I might, could, would or should be burning, for I might, could, &c. burn; I may have been burning, for I may have burned; I might, could, would or should have been burning, for I might, &c. have or had burned; I shall have been burning, for I shall have burned; let me be burning, for let me burn; be thou burning, for burn thou; let him be burning, for let him burn; let us be burning, for let us burn; be ye or you burning, for burn ye or you; let them be burning, for let them burn; to be burning, for to burn.

Note, that wherever the Active Participle is it denotes Action.

of Speech, or that the Participles are always mere Adjectives, as Mr. Johnson, and Sciopius before him, would assert. When they become Adjectives they lose their Power as Participles, being devoid of Time, and denote a kind of Habit; as *learned* means a Person possessed of an habitual Quality. A bragging Fellow, means a Person not actually bragging now, but only possessed of such a Habit. So when we say, he is a thinking Man, we mean not a Person whose Mind is in actual Energy, but whose Mind is possessed of, or enriched with a larger Portion of such a Power or Habit.

Why is the Participle in (ed), called the Passive Participle? Because when it is joined with the Verb, *am* or *be*, it makes up the Passive Voice, or Voice of Suffering; as, I am burned, I am hated, I am whipped.

Does the Passive Participle always end in (ed)? The Passive Participle ends generally in -ed, t, or n; as, burned, fought, taken. The Preter Time, and the Passive Participle, are regularly the same, both ending in ed, as, burned; but are often subject to Contractions, and other Irregularities, which see in the Tables of irregular Verbs.

What does the Passive Participle joined with *have* denote? The Passive Participle after *have*, always denotes Action; as, I have burned, I have taught, I had written, I had forsaken, &c. But if *been* comes between, it denotes Suffering; as, I have been burned, I had been whipped, &c.

Is the Participle in (ing) ever used as a Substantive? Yes; as, in the Beginning, a good Understanding, a faithful Saying, an excellent Living.

When are the Participles used as Adjectives?

1. When they have no Respect to Time; as, an understanding Man, a pacing Horse, a lying Fellow, a scalded Leg, a carved Head.

2. If they may be compared; as, learned, more learned, most, very, or exceeding learned.

3. If they are compounded with a Preposition that the Verb they come from cannot be compounded with; as, unbecoming, unfelt, unheard, unfought, unpaid; for we do not say, to unbecome, to unfeel, to unhear, &c.

SECTION IV.

An Example on the Inflection of a VERB through all the TIMES and MOODS of the ACTIVE and PASSIVE VOICE.

The ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I burn or do burn, thou burnest or dost burn or you burn or do burn, he burneth or doth burn or he burns or does burn;

PLUR. We burn or do burn, ye or you burn or do burn, they burn or do burn [22].

PRETER-IMPERFECT.

SING. I burned or did burn, thou burnedst or didst burn or you burned or did burn, he burned or did burn;

PLUR. We burned or did burn, ye or you burned or did burn, they burned or did burn. [23].

PRETER-PERFECT.

SING. I have burned, thou hast burned or you have burned, he hath or has burned;

[22] Or (when Continuation of the Action is signified) I am burning, thou art or you are burning, he is burning, we are burning, &c.

[23] Or, I was burning, thou wast or you was burning, &c.

PLUR. We, ye or you, and they have burned
[24].

PRETER-PLUPERFECT.

SING. I had burned, thou hadst burned or you had
burned, he had burned;

PLUR. We, ye or you, they had burned [25].

FUTURE.

SING. I shall or will burn, thou shalt or wilt burn
or you shall or will burn, he shall or will
burn;

PLUR. We, ye or you, they shall or will burn
[26].

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can burn, thou mayst or canst
burn or you may or can burn, he may
or can burn;

PLUR. We, ye or you, they may or can burn
[27].

[24] Or, I have been burning, thou hast or you
have been burning, &c.

[25] Or, I had been burning, thou hadst or you had
been burning, he had been burning, we, ye, they had
been burning.

[26] Or, I shall or will be burning, thou shalt or
wilt or you shall or will be burning, &c.

[27] Or, I may or can be burning, thou mayst or
canst or you may or can be burning, &c.

IMPERFECT

IMPERFECT.

SING. I might, could, would, or should burn,
thou mightst, couldst, wouldst or shouldst
burn, or you might, could, would or
should burn, he might, could, would or
should burn;

PLUR. We, ye or you, they might, could, would
or should burn [28].

PERFECT.

SING. I may have burned, thou mayst or you may
have burned, he may have burned;

PLUR. We, ye or you, they may have burned
[29].

PLUPERFECT.

SING. I might, could, would or should have or
had burned, thou mightst, couldst, wouldst
or shouldst have or had burned or you
might, could, &c. have or had burned, he
might, could, would or should have or
had burned;

PLUR. We, ye or you, they might, could, &c. have
or had burned [30].

[28] Or, I might, could, would or should be
burning, thou mightst, couldst, wouldst, or shouldst,
or you might, &c. be burning, &c.

[29] Or, I may have been burning, thou mayst
or you may have been burning, &c.

[30] I might, could, would or should have or
had been burning, thou mightst, couldst, &c. have
or had been burning or you might, &c. have or had
been burning, he might, &c. have or had been burn-
ing, &c.

FUTURE.

SING. I shall have burned, thou shalt have burned
or you shall have burned, he shall have
burned;

PLUR. We, ye or you, they shall have burned
[31].

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me burn [32], burn thou or you or do
thou or you burn [33], let him burn
[34];

PLUR. Let us burn [35], burn ye or you or do
ye or you burn [36], let them burn
[37].

INFINITIVE MOOD.

PRESENT. To burn [38].

PRETER. To have or had burned [39].

FUTURE. To be about to burn.

PARTICIPLE Burning.

[31] I shall have been burning, thou shalt have
been burning or you shall have been burning, &c.

[32] Let me be burning.

[33] Be thou or you burning or do thou or you be
burning.

[34] Let him be burning.

[35] Let us be burning.

[36] Be ye or you burning or do ye or you be
burning.

[37] Let them be burning.

[38] To be burning.

[39] To have been burning.

The PASSIVE VOICE, or VOICE of
SUFFERING.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am burned, thou art burned or you are
burned, he is burned;

PLUR. We are burned, ye or you are burned, they
are burned.

IMPERFECT.

SING. I was burned, thou wast burned or you was
burned, he was burned;

PLUR. We were burned, ye or you were burned,
they were burned.

PERFECT.

SING. I have been burned, thou hast been burned
or you have been burned, he hath or has
been burned;

PLUR. We, ye or you, they have been burned.

PLUPERFECT.

SING. I had been burned, thou hadst been burned.
or you had been burned, he had been
burned;

PLUR. We, ye or you, they had been burned.

The FUTURE.

SING. I shall or will be burned, thou shalt or wilt
be burned or you shall or will be burned,
he shall or will be burned;

PLUR. We, ye or you, they shall or will be
burned.

SUBJUNCTIVE MOOD.

PRESENT TIME.

SING. I may or can be burned, thou mayst or canst be burned or you may or can be burned, he may or can be burned ;

PLUR. We, ye or you, they may or can be burned.

IMPERFECT.

SING. I might, could, would or should be burned, thou mightst, couldst, wouldst or shouldst be burned or you might, could, would or should be burned, he might, could, would or should be burned ;

PLUR. We, ye or you, they might, could, would or should be burned.

PERFECT.

SING. I may have been burned, thou mayst have been burned or you may have been burned, he may have been burned.

PLUR. We, ye or you, they may have been burned.

PLUPERFECT.

SING. I might, could, would or should have or had been burned, thou mightst, couldst, wouldst or shouldst have or had been burned, or you might, &c. have or had been burned, he might, could, would or should have or had been burned ;

PLUR. We, ye or you, they might, could, would or should have or had been burned.

THE FUTURE.

- SING. I shall have been burned, thou shalt have been burned, or you shall have been burned, he shall have been burned;
 PLUR. We, ye or you, they shall have been burned.

IMPERATIVE MOOD.

PRESENT TIME.

- SING. Let me be burned, be thou or you burned, let him be burned;
 PLUR. Let us be burned, be ye or you burned, let them be burned.

INFINITIVE MOOD.

- PRESENT. To be burned.
 PRETER. To have or had been burned.
 [40] FUTURE. To be about to be burned.
 PARTICIPLE. Burned.

QUESTIONS

[40] The Times of a Verb are either simple or compound.

The simple Times are the Present, the Preter-perfect, and Future.

The compound Times are the Preter-imperfect and the Preter-pluperfect.

The Preter-imperfect refers to some past Time, and imports that the Thing was present and unfinished then; as, I loved or did love, viz. then.

The Preterpluperfect refers to some past Time, and imports, that the Thing was past at or before that Time; as, I had written a Letter, i. e. before that Time.

There

QUESTIONS relating to the ACTIVE VOICE.

When do we use *do* to denote the Present Time, and *did* the Preter? When we would express the Action in a more distinct and emphatical Manner, or when

There is also a Compound Future Time, called the Future-Perfect or Exact, which refers to some Time yet to come, and imports, that a Thing as yet future shall be past, and finished at or before that Time; as, when I shall have supped (i. e. after Supper) you shall read. This Future is only in the Subjunctive Mood, and the Sign of it is, *shall have*; as the other Future, called the Future-Imperfect, is only in the Indicative, which, when joined with another Future, imports, that two Things yet future shall be contemporary, or exist at one Time; as, when I shall sup, (i. e. in Time of Supper) you shall read.

And not only the Times (as the judicious and learned Mr. Ruddiman observes) but even the Moods themselves may be divided into simple and compound. I call, says he, the Indicative a simple Mood, because it simply affirms something of its Person or Nominative. But the other three Moods I call compound, because they have some other Ideas or Modifications of our Thoughts superadded to the simple Signification of the Verb; such as, a Command, a Desire, Prohibition, Possibility, Liberty, Will, Duty, Wish, Concession, Supposition, Condition, Purpose, &c. These Modifications are either really included in the Verb; as, a Command, &c. in the Imperative, and according to *Johnson*, Power, Will, Duty, &c. in the Mood called Potential, or closely interwoven with it by the help of a Conjunction, Adverb, or other Verb, expressed or understood: And because these also generally connote Time, they very frequently make all the Times of these Moods

when we deny a Thing to be so and so; as, I do love him, I do burn, I do not love him, I do not burn, I did burn, I did write, I did not lie.

When do we express the Present Time by *am*, and the Active Participle? When we would signify that we are now doing a Thing, or our Continuance in doing it; as, I am writing, i. e. now; I am burning, &c. All the Times of a Verb are generally expressed by *am*, and the Active Participle, in Answer to a Question; as, what are you reading? I am reading a Sermon. What was you writing? I was writing a Letter. What have you been doing? I have been studying, &c. &c.

When do we express the Preter-Time by the help of the Verb *have*? We have two sorts of Preterits, or Past Times: when we would signify that the Thing is precisely, or just done, or that it is already done, we use *have* before the Verb; as, I have burned, I have written, I have read. But when we would mark the Action as past, without determining the Time when the Thing was done, we use only the Verb itself; as, I burned, I wrote, I fought; which is spoken only of a Time, at least of a Day's Distance from that in which we speak. And when we would express the Time past in an imperfect or unfinished Action, we use the Verb *was* with the Active Participle; as, I was supping, or, I was then at Supper.

to be compound Times. For with respect to their Execution they are generally Future; but with respect to their modal Signification, they fall under any other of the Distinctions of Time, as well as the Future. Thus, for Instance, read thou, with respect to its Execution is Future, but with respect to the Command it is Present. Again, in I may or can read, the Action, if done at all, must be Future, but the Liberty or Possibility are Present; and so of others.

When

When do we express the Future Time by *will*? When we promise or threaten to do a Thing; as, I will go, I will write, we will burn. But when we simply foretel the Thing, the Future Time is expressed by *shall*; as, I shall write, we shall hear [41].

SECTION V.

Of the VERB ACTIVE and NEUTER.

HOW many Sorts of Verbs are there in the English Language? English Verbs are either Active, Passive, or Neuter.

There are two Sorts of Active Verbs, viz. active transitive, and active intransitive Verbs.

What do you mean by an active transitive Verb? An active transitive Verb is such as can have a Noun

[41] Although in the Inflections of the Verbs, for the sake of Brevity, and to assist the Memory, I have not separated *shall* and *will* in the Future of the Indicative, and *may* and *can*, *might*, *could*, *would*, and *should*, in the Present, Imperfect, and Pluperfect of the Subjunctive Mood; yet they may at Pleasure be conjugated separately, thus:

SING. I shall burn, thou shalt burn or you shall burn, he shall burn;

PLUR. We shall burn, ye or you shall burn, they shall burn. Or,

SING. I will burn, thou wilt or you will burn, &c. So, I may burn, thou mayst burn, &c. or I can burn, thou canst burn, &c. I might burn, thou mightst burn or you might burn, &c. I could burn, &c. I would burn, &c. I should burn, thou shouldst or you should burn, &c. I might have burned, &c. I could have burned, &c.

after

after it, signifying the Subject of the Action; or a transitive Verb signifies so to act, as that the Action passes over from the Agent to some other Thing; as, to beat a Drum, to whip a Horse, to strike a Ball, to throw a Dart, to kill a Dog, &c.

What is an active intransitive Verb? An active intransitive Verb is that which can have no Noun after it, because the Action does not pass over from the Agent to any other Thing; as, to walk, to run, to gallop, to creep, &c. When I say, Alexander walks, the Horse gallops, are not these Actions? Yes, but such Actions do not pass upon Subjects different from those who act: For the Action of walking passes not from Alexander to any other Person or Thing, but terminates in himself: So the Action of galloping, terminates in the Horse himself.

What is a Verb Neuter? A Verb Neuter is that which denotes neither Action nor Passion; but simply signifies the State, Situation, Circumstance, Posture, Qualities, and Affections of Persons or Things; as, to sit, to hang, to lie, to stand, to endure, to be green, to be yellow, to be wise, to rest, &c.

How shall I readily know a transitive from an intransitive Verb? When to any Verb we put the Question, whom? or what? If a rational Answer can be returned, the Verb is transitive; as, whom do you teach? *Answer*, A Boy. What do you teach? *Answer*. Grammar. If a rational Answer cannot be returned, then the Verb is intransitive; as, what do you run, go, come, live, sleep, &c. to which no rational Answer can be given, unless it be by a Word of like Signification; as, to live a Life of Pleasure, to sleep the Sleep of Death, to die the Death of the Righteous: But these are particular Modes of Speech, the multiplying of which, we, as well as other modern Languages, endeavour to avoid.

Are not some intransitive Verbs expressed like Verbs passive? Yes; as, I am grieved, for I grieve; I am rejoiced, for I rejoice; I am come, I am risen, I am returned, &c.

Do intransitive Verbs ever become transitive? Yes sometimes; as, to walk the Horse, to dance the Child, &c. [42].

S E C T I O N VI.

Of IRREGULAR VERBS.

THOUGH there are a great many irregular English Verbs, yet they are no Way perplexing, nor difficult to be learned; because,

1. That Irregularity relates only to the Formation or Termination of the Preter Tense and Passive Participle.
2. That it reaches only such Words as are native and originally English; all which are Words of one Syllable, or derived from Verbs of one Syllable.
3. That where the Preter Tense is regular, the Passive Participle is the same with it; except hewed,

[42] I have, according to the accurate Ruddiman, given a different Account of Neuter Verbs, from that commonly received by Grammarians, who comprize under them all intransitive Verbs, though their Significations be ever so much Active. Now as all Verbs, with respect to their Signification, are either Active, Passive, or Neuter; the very Name of Neuter imports a Negation both of Action and Passion; as, to sit, to lie, to hang, &c. are Verbs Neuter, i. e. they denote neither Action nor Passion.

With what Propriety then, can a Master teach that to walk, to run, to dance, to dine, &c. are Active Verbs, and at the same Time that they are Verbs Neuter? That is, they are Active Verbs, but they are not Active Verbs; or they are Active Verbs, but neither Active nor Passive Verbs. How wise the Scholar will become!

mowed.

mowed, shewed, snowed, sowed, which have hewn, mown, shewn, snown, sown.

The first Irregularity, and that which is the most general, took its Rise from a Quickness in the Pronunciation by changing the Consonant (d) into (t), (the Vowel (e) in the regular Ending (ed) being cut off), that the Pronunciation might be made more easy and free. And it seems rather to be a Contraction than an Irregularity: For c, ch, sh, f, k, p, x, and the Consonants s, th, pronounced hard, and sometimes l, m, n, r, when a short Vowel goes before, more easily take (t) after them, in Pronunciation, than (d); as, plac't, snatch't, fish't, wak't, stuff't, clap't, mix't, dwelt, for plac'd, snatch'd, fish'd, &c. but plac't, snatch't, &c. is seldom or never used in Writing, nor even plac'd, snatch'd, fish'd, &c. unless in Poetry; but we write placed, snatched, fished, &c.

Words terminating in l, or ll, or p, make their Preterit, and their Passive Participle in t; as, crept, felt, dealt, dwelt, from the Verbs creep, feel, deal, dwell; and also, kept, slept, wept, swept, from the Verbs, keep, sleep, weep, sweep.

Verbs ending in (y) take a (d), with an Apostrophe in Poetry; as, marry, marry'd; but in Prose we always change (y) into (ied); as, married, carried, &c.

When the Present Tense ends in d, r, t, the Preter Tense is the same with it; as, read, cast, hurt, burst, hit, quit; and when two Vowels precede (d), the last is left out; as, spread, spred; lead, led; feed, fed; bleed, bled; meet, met.

When a Consonant comes before (d), it is sometimes changed into (t); as, bend, bent; lend, lent; send, sent; rend, rent; gird, girt.

The Passive Participle is often formed into en; as, been, taken, given, slain, known, from the Verbs, to be, to take, to give, to slay, to know.

Many Words have two Passive Participles; as not only, written, bitten, eaten, beaten, hidden, children, shotten, chosen, broken; but likewise, writ, bit,

bit, eat, beat, hid, chid, shot, chose, broke, are used by some; from the Verbs, to write, to bite, to eat, to beat, to hide, to chide, to shoot, to choose, to break. So likewise, sown, shewn, hewn, mown, loaden, laden, as well as, sowed, shewed, hewed, mowed, loaded, laded, from the Verbs, to sow, to shew, to hew, to mow, to load, or lade.

Most of the irregular Verbs are comprehended under the following Tables, which the Scholar ought to get by Heart, and be taught to conjugate every Verb throughout all Tenses and Moods.

T A B L E I.

Such as have their PRETER TENSE and PASSIVE PARTICIPLE the same.

PRES. TENSE.	PRET. & PART.	PRES. TENSE.	PRET. TENSE and PARTICIPLE.
Awake	Awoke	feed	fed
abide	abode	feel	felt
be	been	fight	fought
bend	bent	find	found
unbend	unbent	flee	fled
bereave	bereft	fling	flung
beseech	besought	freight	fraught
bind	bound	geld	gelded
bleed	bled	gild	gilded
breed	bred	gird	girded
bring	brought	grind	ground
buy	bought	hang	hanged or hung
catch	caught	have	had
creep	crept	hear	heard
deal	dealt	keep	kept
dig	dug	lay	laid
dream	dreamt	lead	led
dwelt	dwelt	leave	left

} better than gelt,
gilt, girt.

PRES. TENSE.	PRET. & PART.	PRES. TENSE.	PRET. TENSE.	TENSE and PARTICIPLE.
leap	leapt	spell	spelled	} better than spelt, spilt.
lend	lent	spill	spilled	
lose	lost	spend	spent	
make	made	spin	spun	
mean	meant	stand	stood	
meet	met	stick	stuck	
rend	rent	sting	stung	
say	saïd	sweep	swept	
seek	fought	teach	taught	
fell	fold	tell	told	
send	sents	think	thought	
shoot	shot	weep	wept	
fit	fat	wind	wound	
sleep	slept	work	worked	} wrought, almost obsolete.
sling	slung	wring	wrung	
smell	smelt			

T A B L E II.

PRES. TENSE.	PRET.	PART.	PRES. TENSE.	PRET.	PART.
Bear	bore	born	draw	drew	drawn
begin	began	begun	drink	drank	drunk
bid	bade	bidden	drive	drove	driven
beat	beat	beaten	eat	eat	eaten
bite	bit	bitten	fall	fell	fallen
blow	blew	blown	fly	flew	flown
break	broke	broken	forfake	forefook	forfaken
chide	chid	chidden	freeze	froze	frozen
choofe	chose	chosen	get	got	gotten
cleave	clave	cleft	give	gave	given
come	came	come	go	went	gone
crow	crew	crowed	grow	grew	grown
dare	durst	dared	hew	hewed	hewn
die	died	dead	hide	hid	hidden
do	did	done	hold	held	holden

PRES.

PRES. TENSE.	PRET.	PART.	PRES. TENSE.	PRET.	PART.
know	knew	known	speak	spoke	spoken
lie	lay	lain	spring	sprang	sprung
mow	mowed	mown	steal	stole	stolen
ride	rode	ridden	stink	stank	stunk
ring	rang	rung	strike	struck	stricken
rise	rose	risen	spit	spat	spitten
run	ran	run	strive	strove	striven
see	saw	seen	swear	swore	sworn
seeth	sod	fodden	swell	swelled	swollen
shake	shook	shaken	swing	swang	swung
shear	shore	shorn	swim	swam	swum
shew	shewed	shewn	take	took	taken
shrink	shrank	shrunk	tear	tore	torn
sing	sang	sung	thrive	throve	thriven
sink	sank	sunk	throw	threw	thrown
slay	flew	flain	tread	trod	trodden
slide	flid	flidden	win	wan	won
smite	smote	smitten	wear	wore	worn
snow	snowed	snown	weave	wove	woven
sow	sowed	sown	write	wrote	written

Note, that the Preterite Active and the Passive Participle (when one Word serves for both, as in TABLE I.) are thus distinguished: When the Word hath nothing before it but the Nominative Word alone, or have or had with it, it is the Preterite Active; as, I bound, we bound, I have bound, we had bound, &c. but when the Word has any Part of the helping Verb *am* before it, it is the Participle Passive; as, I am bound, he is bound, we are bound, &c. except, Come, gone, run, set, risen, fallen, grown, withered, decayed, arrived, and such like intransitive Verbs, which have frequently the passive Signs, *am*, *art*, &c. instead of *have* in the Perfect Time; and *was*, *wast*, &c. instead of *had* in the Pluperfect; as I am come, for I have come; I was come, for I had come, &c.

When

When a Verb has a Participle distinct from its Preterite ; as, write, wrote, written, the Participle is more proper and elegant after have, had, and all the Parts of the Verb am, than the Preterite ; as, I have written a Letter, the Book is written, &c. is better than I have wrote a Letter ; the Book is wrote. Therefor, in conjugating an irregular Verb, it must be observed, that the Passive Participle is always to be used after have and had. I need not mention, that this Participle is to be used in the Passive Voice after all the Parts of the Verb am, because it, with am, makes up the Passive Voice.

C H A P. VII.

Of the ADVERB.

WHAT is an Adverb ? An Adverb is a Part of Speech which is joined to a Verb, Adjective, Participle, or to another Adverb, to express some Circumstance, Quality, or Manner of their Signification.

1. It is joined to a Verb, to shew how, or whether, or no, or when, or where one is, does, or suffers ; as, John lives there ; the Book is read here ; the Boy reads well, but behaves ill ; he reads now ; he reads then, &c. [43].

2. To an Adjective ; as, The Man is now good, though formerly wicked.

3. To a Participle ; as, That was acting prudently ; it was justly spoken.

[43] This Part of Speech has very justly obtained the Appellation of Adverb, as it is the natural Appendage of Verbs, and as it were the Verb's Adjective : So that an Adverb can no more subsist without its Verb expressed or understood, than a Verb can subsist without its Substantive.

4. To another Adverb; as, he is now very rich, though lately very poor.

Adverbs may be reduced to the following Classes.

1. OF TIME.

1. Time present; as, now, To-day.

2. Time past; as, before, already, Yesterday, heretofore, long since, lately.

3. The Time to come; as, presently, immediately, by and by, instantly, straightway, To-morrow, not yet, hereafter, henceforth, or henceforward.

Also an indefinite Time; as, when, often, oftentimes, sometimes, seldom, daily, yearly, always, then, ever, never, again.

2. Of Place; as, where, here, there, elsewhere, every where, no where, some where, any where, within, without, whither, hither, thither, whitherward, towards, hitherward, thitherward, upward, downward, forward, backward, above, below, whence, hence, thence, whithersoever.

3. Of Number; as, once, twice, thrice, four Times, five Times, &c. rarely, seldom, frequently, often.

4. Of Order; as, lastly, last of all, secondly, thirdly, fourthly, &c. so forth, finally.

5. Of Quantity; as, how much, how great, enough, sufficient, somewhat, something, nothing.

6. Of affirming; as, verily, truly, undoubtedly, unfeignedly, yea, yes, truly, surely, indeed, verily, &c.

7. Of denying; as, nay, no, not, in no wise, not at all.

8. Of doubting; as, perhaps, peradventure, by chance.

9. Of comparing; as, how, as, so, how much, less, least, more, very, rather, than, whether, either, neither, also, exceedingly, almost, well nigh, little less, least of all, as it were, alike, otherwise, differently, far otherwise, even as, in like Manner, else, scarcely, hardly.

10. Of Quality; of which there are a very great Number ending in (ly), formed from Adjectives; for there are but few Adjectives that cannot be made Adverbs by adding the Termination ly; as, prudently, wisely, constantly, justly, &c. and this sort of Adverbs commonly admit of Comparifon; the Comparative by more, and the Superlative by moft or very; as, prudently, more prudently, moft or very prudently.

Note 1. Adverbs feem originally to have been contrived to exprefs compendiously in one Word, what muft otherwise have required two or more; as, he acted wifely, for he acted with Wifdom; prudently, for with Prudence; he did it here, for he did it in this Place; there, for in that Place; then, for at that Time; always, for at all Times; and after this Manner the Scholar ought to refolve every Adverb. Many of them are nothing elfe but Adjectives, having the Preposition and Subftantive underftood.

Adverbs may be derived from almoft every Part of Speech, even from proper Names; as, from Demofthenes, Socrates, &c. we derive Demofthenically, Socratically, &c.

C H A P. VIII.

Of the CONJUNCTION.

WHAT is a Conjunction [44]? A Conjunction is a Part of Speech which joins Sentences together, and shews the Manner of their Dependence upon one another.

Does the Conjunction join Words together? No; only Sentences [45].

Of

[44] The different Power of Words may be illustrated by the different Power of Letters; for as of the Elements or Letters, some are Vowels, which of themselves complete a Sound; others are Consonants, which without the Help of Vowels have no express Vocality; so likewise may we conceive as to the Nature of Words. Some of them, like Vowels, are of themselves expressive, as is the Case of Verbs, Nouns, Pronouns, and Adverbs; others, like Consonants, wait for their Vowels, being unable to become expressive by their own proper Strength, as is the Case of Conjunctions, Articles, and Prepositions: For those Parts of Speech are always insignificant, that is, are only significant, when associated to something else.

[45] Some Writers define the Conjunction to be a Part of Speech which joins Words, that is, single Parts of Speech, as well as Sentences together; and that too with the Addition of like with like, Tense with Tense, Number with Number, &c.

Now, in the following Sentence, *Cæsar came, saw, and conquered*; the Conjunction (and) does not join together three single Words, viz. *came, saw, and conquered*; but three Sentences thus: *Cæsar came, one; Cæsar saw, two; and Cæsar conquered, three*.

Of Conjunctions there are several Sorts ; as,

1. Copulative ; as, and, also, both, neither, nor.
2. Disjunctive ; as, either, or.
3. Concessive ; as, though, although, albeit.
4. Adversative ; as, but, yet, notwithstanding, nevertheless.
5. Casual ; as, for, that because.
6. Illative or Rational ; as, therefor, wherefor, seeing, since, forasmuch as.
7. Final or Perfective ; as, that, to the end that,
8. Conditional ; as, but if, if.
9. Exceptive or Respective ; as, unless, except.
10. Diminutive ; as, at least.
11. Suspensive or Dubitative ; as, whether or not.
12. Expletive ; as, now, truly, indeed.
13. Ordinate ; as, thereafter, finally, moreover, however.
14. Declarative ; as, to wit, namely.

Note, that the same Words, as they are taken in different Views, are both Adverbs and Conjunctions ; as, whether ? is an Interrogative Adverb, and a Suspensive Conjunction, &c.

So in this Sentence, Will you eat Flesh, Fish, or Fowl ? the Connective (or) does not couple the three Words, Flesh, Fish, and Fowl ; but three Sentences, thus, Will you eat Flesh ? Or will you eat Fish ? Or will you eat Fowl ? So that these two Conjunctions (and) and (or), do, each of them, connect, not three single Words, but three simple Sentences into one compound Sentence.

C H A P. IX.

Of the PREPOSITIONS.

WHAT is a Preposition? A Preposition is a Part of Speech, which being added to any other Parts of Speech serves to shew their State, Relation, or Reference to each other: As, John lives *in* the City, *at* the King's Arms. The Kingdom *of* Heaven is prepared *for* the Righteous. I am going *to* London.

The Prepositions are of two Sorts, separable and inseparable,

The separable are such as may be used alone, viz.

above,	behind,	from,	till, or until,
about,	beneath, or	in, or into,	to,
after,	below,	of,	toward,
against,	between, or	on, or upon,	under,
among, or	betwixt,	out, or out of,	with,
amongst,	beyond,	over,	within,
at,	by,	through, or	without.
before,	for,	thorough,	

The inseparable Prepositions are not used in English, unless in Composition.

What are the English Prepositions used in the Composition of English Words? A, be, for, fore, mis, over, out, un, up, with.

What does a signify? A is used, but inelegantly, for on or in; as, a-foot, a-shore, a-bed, for on Foot, on Shore, in Bed. A is often redundant, or superfluous at the Beginning of Words; as, abide, arise, awake, &c. for bide, rise, wake, &c.

What signifies Be? Be signifies about, as, in besprinkle, i. e. to sprinkle about; to bestir, i. e. to stir about, &c. It signifies by or nigh; as, beside, i. e. by or nigh the Side; it signifies in; as, betimes,

i. e.

i. e. in Time, or early. It signifies for, or before; as, to bespeak, i. e. to speak for, &c.

What signifies for? For, denies or deprives; as, forbid, i. e. bid it not to be done; forsake, i. e. not to seek it any more.

What does fore signify? Fore signifies as much as before; as, to foresee, i. e. to see before it comes to pass; to forebode, i. e. to tell before it happens.

What signifies mis? Mis is always used in a bad Sense, and denotes Defect or Error; as, misdeed, i. e. an ill Deed; to mistake, i. e. to take it wrong; to misuse, i. e. to use ill.

What signifies over? Over signifies Eminency or Superiority; as, to over-come, to over-rule, &c. Over denotes also Excess; as, over-hasty, i. e. too hasty, over-joyful, &c.

What signifies out? Out signifies Excess, Superiority, or Excellency in any Thing; as, to out-do, to out-run, to out-go, &c.

What signifies un? Un set before Adjectives denotes Negation, and signifies not; as, unworthy, i. e. not worthy; unpleasant, i. e. not pleasant; unconcerned, i. e. not concerned, &c. and in this Case it answers to the Latin Preposition in. But when un is prefixed to Verbs, it destroys, undoes, or makes void what has been already done; as, to unsay, i. e. not only not to say, but to recant, or deny what has been said to be said; to undo, i. e. to destroy what has been already done; to unweave, i. e. to undo what has been already weaved.

What signifies up? Up always denotes Motion upwards; as, upland, i. e. the Land that is high in respect of some other Land; upside, i. e. the Side that is highest.

What signifies with? With signifies against; as, to withstand, i. e. to stand against; it sometimes signifies as much as from or back; as, to with-hold, i. e. to hold from one; to with-draw, i. e. to draw from or back.

What are the Latin Prepositions used in the Composition of English Words? Ab or abs, ad, ante,

circum, con from com, contra, de, dis, di, e or ex, en, enter, extra, in, inter, intro, ob, per, post, pre, pro, preter, re, retro, se, sub, subter, super, trans.

What signifies ab or abs? Ab or abs signifies from, and denotes Separation or Parting; as, to abstain, i. e. to refrain from; absolve, i. e. to clear, or set free from; to abdicate, i. e. to resign, or withdraw from. It also denotes Excess; as, to abhor, &c.

What signifies ad? Ad signifies to or at; as, Advocate, i. e. one that is called to, &c. adjacent, i. e. that which lies at or nigh.

What signifies ante? Ante signifies before; as, Antecedent, i. e. the foregoing Word; to antedate, i. e. to date it before, &c.

What signifies circum? Circum signifies about; as, Circumlocution, i. e. a round-about Way of Speaking; Circumvallation, i. e. a ditching about, &c.

What signifies con? Con from com (sometimes written co, col, and com) signifies with or together; as, Convocation, i. e. a Calling or Meeting together; co-operate, i. e. to labour with, or work together; Colloquy, i. e. a talking with or together; Commerce, i. e. trading together.

What signifies contra? Contra signifies against; as, to contradict, i. e. to gainsay, speak against, or contrary to a Person. From contra comes counter, which also denotes Opposition or Contrariety; as, to counter-act, i. e. to act against, or in Opposition to; fo counter-mine, counter-balance, counter-mand, &c.

What signifies de? De signifies a Kind of Motion from; as, defile, i. e. a filing off or from; to de-camp, i. e. to move the Camp off or from, &c. sometimes it only extends the Signification of the Word; as, to demonstrate, to deplore, &c.

What signifies dis? Dis signifies Privation or Negation, giving every where a contrary Meaning to the Word it is compounded with; as, disagree, i. e. not to agree; disbelieve, i. e. not to believe; disapprove, i. e. not to approve; Disadvantage, i. e. no Advantage, &c.

What

What signifies di? Di has hardly any other Use than to extend the Sense of the Word it is compounded with; as, to diminish, to direct, &c.

What signifies e or ex? E or ex signifies out; as, Event, i. e. the falling out; to eject, i. e. to cast out; to exclude, i. e. to shut out; to extinguish, i. e. to put out, &c.

What signifies extra? Extra signifies beyond, over and above; as, extravagant, i. e. beyond bounds; extraordinary, i. e. beyond what is ordinary, &c.

What signifies in? In, in Composition, has generally a negative or privative Sense; as, inactive, i. e. not active, not busy; inaccurate, i. e. not accurate; inhumane, i. e. not humane, &c. N, in this Sense is often changed into l, m, and r, thus, il, im, ir; as, illegal, i. e. not legal, contrary to Law; illegible, i. e. not legible, not to be read; immodest, i. e. not modest; immortal, i. e. not mortal; irregular, i. e. not regular; irreligious, i. e. not religious, &c. In also marks the Action by which one Thing comes to be put into another; as, to inclose, to inroll, to infuse, to impale, to import, &c. The Preposition en is used in the Spelling of Words which come from the French; as, to enrich, encourage, enrage, &c. but (en) never signifies Privation, or not; but denotes the Disposition or Impression caused or received by an Action.

What signifies inter? Inter signifies between; as, to intervene, i. e. to come between; interval, i. e. the Space between, &c. but in the Word interdict, it deprives, and signifies as much as *for* in forbid.

In Words which come from the French we use enter instead of inter; as, enterlace, entertain, enterprise, &c.

What signifies intro? Intro signifies within; as, to introduce, i. e. to lead, or bring into; Intromission, i. e. a sending in, &c.

What signifies ob? Ob signifies against; as, Obstacle, i. e. what stands in the Way or against, &c.

What signifies per? Per signifies through, and denotes Excellency or Excess; as, perfect, i. e.

thoroughly done; perforate, i. e. to pierce through, &c.

What signifies post? Post signifies after; as, Postscript, i. e. written after; a posthumous Work, i. e. a Work published after the Author's Death.

What signifies pre? Pre signifies before; as, premeditate, i. e. to think of, or meditate before, &c.

What signifies pro? Pro signifies for or forth; but it has also a great many other Senses.

What signifies preter? Preter signifies against; as, preternatural, i. e. against, or contrary to Nature.

What signifies re? Re generally signifies again; as, to repete, i. e. to say over again; to relapse, i. e. to fall ill again, &c. Sometimes it denotes Opposition; as, to repulse, i. e. to beat back; and sometimes it only enlarges the Sense of the simple Verb with which it is compounded.

What signifies retro? Retro signifies backward; as, Retrograde, i. e. going backward; retromingent, i. e. staling backward; Retrospection, i. e. the Act of looking backwards.

What signifies se? Se signifies without; as, secure, i. e. without Care, &c.

What signifies sub? Sub signifies under; as, to subscribe, i. e. to write under; subtract, i. e. to draw under.

What signifies subter? Subter signifies under; as, subterfluous, i. e. a flowing under, &c.

What signifies super? Super signifies upon, over, or above; as, Superscription, i. e. the Writing upon a Letter; superfluous, i. e. over and above what might be? This Preposition is changed into sur, in Words derived from the French; as, Surplus, Surface, &c.

What signifies trans? Trans signifies over or beyond; as, to transport, i. e. to carry over or beyond Seas; to transgress, i. e. to go beyond. It signifies the moving from one Place to another; as, to transplant, i. e. to remove and plant in another Place; Transmigration, i. e. the passing from one Place to another. It also denotes the changing of
one

one Thing into another; as, to transform, to transfigure, i. e. to change shape or form; so Transubstantiation, &c.

What are the chief of the Greek Prepositions used in the Composition of English Words? A, amphi, anti, hyper, hypo, meta, peri, syn.

What signifies a? A is privative, and signifies not; as, anonymous, i. e. without, wanting, or not having a Name; Anarchy, i. e. without, wanting, or not having Government.

What signifies amphi? Amphi signifies two or both; as, amphibious, i. e. Animals which can live in two Elements, or both on Land and in Water; Amphibology, i. e. a Discourse having a double or uncertain Meaning. It also signifies about, or on every Side; as, Amphitheatre.

What signifies anti? Anti signifies against; as, Antichrist, i. e. one who is in Opposition to, or against Christ; Antagonist, i. e. one who is against you; Antiscorbutic, i. e. good against the Scurvy, &c.

What signifies hyper? Hyper signifies over and above; as, Hypercritic, i. e. a Critic captious beyond Reason or Use; Hypermeter, i. e. any Thing over and above what the Standard requires.

What signifies hypo? Hypo signifies under; as, Hypogeum, i. e. under the Earth, as Cellars and Vaults; Hypocrite, i. e. one, who under the Cloak of Religion, is an arrant Rogue.

What signifies meta? Meta signifies the same as the Latin Preposition trans, i. e. beyond; or else denotes the changing of one Thing into another; as, Metaphor, Metamorphosis, i. e. a Change from one Form to another.

What signifies peri? Peri signifies about; as, Periphrasis, i. e. Circumlocution, a round-about way of Speaking, or the Use of many Words to express the Sense of one.

What signifies syn? Syn signifies with or together; as, Synod, i. e. a Convocation or Meeting together; synchronical, i. e. happening together at the same Time. N is sometimes changed into m, thus,

H 5,

sym;

fym; as, Symmetry, i. e. Proportion, or the Agreement of one Part with another; symphonious, i. e. agreeing with or together in Sound, &c.

C H A P. X.

Of INTERJECTIONS.

WHAT is an Interjection? An Interjection is a Part of Speech thrown into Discourse, and denotes some sudden Passion or Emotion of the Soul; being a compendious Way of expressing a whole Sentence in one Word.

Of Interjections there are several Sorts.

- | | | |
|-----------------------|---|---|
| Some of them express, | { | 1. Joy; as, hey! brave! io! |
| | | 2. Grief; as, ah! alas! woe's me! |
| | | 3. Wonder; as, O strange! vah! hah! |
| | | 4. Praise; as, well done! O brave! |
| | | 5. Aversion; as, away! "begone! fy! tush! pish! |
| | | 6. Exclaiming; as, oh! proh! O! |
| | | 7. Surprize; as, ha! aha! |
| | | 8. Imprecation; as, wo! pox on't! |
| | | 9. Laughter; as, ha, ha, he! |
| | | 10. Calling; as, ho! so ho! ho, ho! whoop! |
| | | 11. Silencing; as, Silence! hush! 't! |
| | | 12. Derision; as, away with! |
| | | 13. Attention; as, hah! [46]. |

Note

[46] Grammarians have been divided in their Opinions concerning the Interjection; some allowing it to be a Part of Speech, and others divesting it of that Character. The Greeks improperly ranged it among their Adverbs: and Priscian accordingly observes, lib. xv. that the Interjection is either joined to a Verb, or a Verb is understood to it; and when it

Note 1. That the same Interjection denotes sometimes one Passion, and sometimes another.

2. That Nouns are sometimes used for Interjections; as, with a Pox! With a Mischief! O Shame! Fy! fy! O wretched! O the Villainy!

it stands alone, it has the Signification of the Verb in it. But the Latins have done well in detaching it from the Adverb, and constituting it a Part of Speech by itself. Among those who will not admit of the Interjection's being a Part of Speech, are Sanctius Miner. and Vossius de Anal. lib. i. cap. 1. because they are, say they, only natural Marks or Voices, mere adventitious Sounds, most of them common to all Languages; and as what is natural, is the same amongst all, such as the Signs of Joy, Grief, &c. therefor, as natural Sounds they cannot be Parts of Speech: For the Parts of Speech, according to Aristotle, are instituted from Art, and not from Nature. Others again contend, and, I think, with better Authority, that the Interjections are not merely natural Signs of the Passions expressed by inarticulate Sounds, several whereof the Brutes have in common with us; but as there are Passions which must be represented in Writing, as well as in Discourse, the Marks which stand for these Passions, must be the Signs of such and such Ideas; and therefor have a just Claim to be entitled Words, and consequently Parts of Speech.

C H A P. XI.

Of the DERIVATION of the PARTS
of SPEECH.

HAVING in the foregoing Chapters treated of the Kinds of Words, and distributed them into certain Ranks or Classes called Parts of Speech; we now come to shew,

1. How they are deduced from, or their Dependence upon their own Roots; and,

2. Their Derivation from, and their Analogy or Likeness to the Latin and Greek, from which (besides what we have borrowed from the French) we have culled all the most beautiful and lively Flowers that can either enrich, ennoble, or adorn the most learned, most copious, and manly Language now spoken on Earth.

All Words whatsoever are either primitive or derivative, simple or compound. See Page 42.

A primitive or simple Word is such as is not formed of any other; as, Man, good, kind, &c.

A derivative Word is a primitive or simple Word, with the Addition of a Syllable or Syllables to the same; as, man-ly, good-ness, kind-ly, suit-able, &c.

Note 1. From any Substantive, or Adjective put for a Substantive, in the Singular Number, is formed the Genitive Case, by adding ('s); as, the King's Palace, for the Palace of the King, &c.

2. Substantives, and sometimes Adjectives, and also the other Parts of Speech become Verbs; the Vowel being always sounded long, and the Consonant softened or changed; as, from House, comes to house; from Grass, to graze; from Brass, to braze; from Breath, to breathe, &c.

3. Verbs are derived from Adjectives by adding *en* ; as, from *red*, comes to *red*den ; from *white*, comes to *whiten* ; from *soft*, to *soften* ; from *black*, to *blacken*, &c.

4. From Verbs are derived the Active Participle, which ends always in (*ing*), and the Passive which ends in *ed* or *en* ; as, *loving*, *loved*, *giving*, *given*.

5. By adding (*er*) to the Present Tense of Verbs, comes a Substantive, signifying the Agent ; as, from *to love*, comes the Noun *Lover* ; from *to dance*, comes *Dancer* ; from *to play*, comes *Player* ; from *to pipe*, comes *Piper*, &c.

6. By adding (*y*) to Substantives, are formed Adjectives of Plenty ; as, from *Health*, comes the Adjective *healthy* ; from *Filth*, *filthy* ; from *Louse*, *lousy*, &c.

7. From Substantives, by adding the Termination (*ful*) are also formed Adjectives denoting Fulness ; as, from *Joy*, comes the Adjective *joyful* ; from *Fruit*, *fruitful* ; from *Faith*, *faithful*, &c.

8. By adding (*some*) to Substantives, are formed Adjectives signifying Fulness ; as, from *Burden*, *burdensome* ; *whole*, *wholesome* ; *trouble*, *troublesome*, &c.

9. By adding (*ly*) to Substantives come Adjectives signifying Likeness ; as, from *Earth*, comes *earthly* ; from *Father*, *fatherly* ; *Heaven*, *heavenly*, &c.

10. By adding the Termination (*less*) to Substantives, are formed Adjectives signifying Want ; as, from *Care*, comes *careless* ; *Wit*, *witless* ; *Worth*, *worthless*, &c.

11. Adjectives which signify the Matter out of which any Thing is made, are formed by adding (*en*) to the Substantive ; as, *Earth*, *earthen* ; *Brass*, *brazen* ; *gold*, *golden* ; *ash*, *ashen* ; *oat*, *oaten*, &c.

12. Adjectives diminutive, or such as denote the lessening of the Signification, are formed by adding (*ish*) to Adjectives ; as *red*, *reddish*, *green*, *greenish* ; *soft*, *softish* ; *hard*, *hardish*, &c. But it must be observed, that when (*ish*) is added to Substantives, the Adjectives denote Likeness ; as, *Ape*, *apish* ; *Brute*,

Brute, brutish ; Wolf, wolfish ; Woman, womanish, &c. There are also some gentile or national Names that end in ish ; as, English, Scotch, by Contraction Scots, Danish, British, &c.

13. There are Nouns that by the Addition of the Syllables (kin) and (oc) become diminutive in their Signification ; as, from Lamb, comes the derivative and diminutive Word Lambkin, which signifies a young or little Lamb ; Tomkin, i. e. little Tom ; Wilkin, i. e. little Will ; a Pipe, Pipkin, &c. So from Hill, comes Hilloc, i. e. a little Hill.

14. The diminutive Terminations of Animals are commonly in ing ; as, from Duck, comes Duckling, i. e. a young Duck ; from Goose comes Gosling, i. e. a young Goose ; and some are in rel ; as, from Cock, comes Cockrel, from Pike, Pikrel, i. e. a young Cock, a young Pike, &c.

15. Nouns ending in ship, ric and wic, signify Office and Dominion, State or Condition ; as Kingship, Stewardship, Fellowship, Lordship, Bishopric, Bailiwick, &c.

16. Words ending in dom, denote, 1. Office or Charge, with Power and Dominion, or without them ; as, Kingdom, Poppedom. 2. The State, Condition, Quality and Property ; and also the Place in which a Person exercises his Power ; as, Thralldom, Freedom, Whoredom, Dukedom, &c.

17. Nouns ending in head and hood, denote the State, Condition, and Quality ; as, Godhead, Maidenhead, Manhood, Widowhood, &c.

18. There are other Abstracts partly derived from Adjectives, and partly from Verbs, which are formed by the Addition of the Termination (th) ; a small Change being sometimes made ; as, broad, breadth ; long, length ; strong, strength ; deep, depth ; true, truth ; dear, dearth ; warm, warmth ; merry, mirth ; dy, death ; grow, growth ; steal, stealth ; bear, birth, &c.

Have we not a great many Words derived from the Latin ? Yes, and from the French too ; but those derived

derived from the Latin are so numerous, that almost all that are not Words of one Syllable, or that do not come from Words of one Syllable, are Latin.

Have you any Rules to know the English Words, derived from the Latin and French by their Terminations? Yes:

1. English Words ending in (ion), are made Latin by dropping (n); as,

ENGLISH and FRENCH.	LATIN.
Religion	Religio
Benediction	Benedictio
Sanctification	Sanctificatio
Abomination	Abominatio
Pronunciation	Pronunciatio
Division	Divisio, &c.

2. English Words ending in (ty), are formed from Latin Words ending in (tas); as,

ENGLISH.	FRENCH.	LATIN.
Charity	Charité	Charitas
Chastity	Chastité	Chastitas
Humility	Humilité	Humilitas
Sobriety	Sobriété	Sobrietas, &c.

3. English Words ending in (ence) or (cy), are derived from the Latin Words ending in (tia); as,

ENGLISH and FRENCH.	LATIN.
Patience	Patientia
Diligence	Diligentia
Abundance	Abundantia
Clemency	Clementia, &c.

4. English Words ending in (nt) come from the Latin Words ending in (ns); as,

ENGLISH and FRENCH.

Vigilant
Abundant
Continent
Innocent
Insolent
Prudent

LATIN.

Vigilans
Abundans
Continens
Innocens
Insolens
Prudens, &c.

5. English Words ending in (al), are formed from Latin Words ending in (alis); as,

ENGLISH and FRENCH.

Conditional
Corporeal
Liberal
Original
Substantial
Oriental

LATIN.

Conditionalis.
Corporealis.
Liberalis
Originalis
Substantialis
Orientalis, &c.

6. English Words ending in (ude), come from the Latin Words ending in (udo); as,

ENGLISH and FRENCH.

Fortitude
Multitude
Gratitude
Similitude
Magnitude
Altitude

LATIN.

Fortitudo
Multitudo
Gratitudo
Similitudo
Magnitudo
Altitudo, &c.

7. English Words ending in (id), come from Latin Words ending in (us); as,

ENGLISH.

Putrid
Rigid
Splendid
Candid

FRENCH.

Putride
Rigide
Splendide
Candide

LATIN.

Putridus
Rigidus
Splendidus
Candidus, &c.

8. English Words ending in (ary) or (ory), are derived from Latin Words ending in (ius); as,

ENGLISH.	FRENCH.	LATIN.
Solitary	Solitaire	Solitarius
Arbitrary	Arbitraire	Arbitrarius
Momentary	Momentaire	Momentarius
Dilatory	Dilatoire	Dilatorius
Transitory	Transitoire	Transitorius, &c.

9. English Words ending in (n) (r) or (t), between two Vowels, come from Latin Words ending in (us); as,

ENGLISH.	LATIN.	ENGLISH.	LATIN.
Obscene	Obscænus	Mute	Mutus
Terrene	Terrenus	Pure	Purus
Obscure	Obscurus	Acute	Acutus, &c.

There are a good many other Terminations by which we may know the English Words derived from the Latin, which, for Brevity Sake, we shall mark in the following Order.

able, amiable; amiabilis.	it, admit; admitto.
ate, state; status.	ive, active; activus.
act, exact; exactus.	men, amen; omen.
cede, recede; recedo.	nse, sense; sensus.
cle, circle; circulus.	ose, verbose; verbosus.
ect, elect; electus.	our, honour; honor.
ere, sincere; sincerus.	ous, amorous; amorosus.
ess, abcess; abscessus.	pel, expel; expello.
fy, satisfy; satisfacio.	uct, duct; ductus.
ibe, describe; describo.	uce, produce; produco.
ible, audible; audibilis.	uge, refuge; refugium.
ict, edict; edictum.	ume, perfume; perfumo.
ide, preside; presido.	une, opportune, oppor-
ile, subtle; subtilis.	tunus.
ine, divine; divinus.	are, secure; securus.
ign, sign; signum.	use, infuse; infusum.
ise, revise; reviso.	ute, destitute; destitutus.
iss, remis; remissus.	x, prolix; prolixus.

There

There are a great many Words that end in ible, able, ment, tive, &c. that do immediately come from the French, and generally without any Change; as, imperceptible, corruptible, measurable, miserable, compliment, commandment, &c. but those in (tive) end in (tif) in the French; as, consecutive, consecutif; communicative, communicatif, &c. Though the French have derived their Language in general from the Latin, and we again from them, as is evident from the Analogy in the Spelling; yet we have brought into our Tongue many Nouns and Verbs that are purely French, and which are not derived from the Latin; as, garden, garter, buckler, to advance, to cry, to plead, &c. which come from the French *jardin*, *jartiere*, *bouclier*, *advancer*, *crier*, *plaidier*, &c.

Another Criterion to know the Words of French Extraction in our Language, is by the Diphthongs and Triphthongs with which they generally abound; as *praise*, *chaife*, *tour*, *gout*, *suit*, *joint*, *courage*, *joy*, *rejoice*, *about*, *doubt*, *rout*, *relief*, *avaunt*, *adieu*, *lieu*, *flambeau*, *jetd'eau*, *beauty*, *beau*, &c.

The next great Source of English Words, is the Greek Tongue; Words derived from which may be known by observing,

1. That all Words that have (y) in the Middle, or that have eu or ph, at the Beginning, Middle, or End; that have (ch) pronounced hard at the Beginning, Middle, or End; that have (th) at the Beginning, Middle, or End; or that begin with pn, pf, pt, rh, phe, phr, phth, &c. are of Greek Origin.

Have you any Rules to know, by the Terminations of English Words, the Greek Words they are immediately derived from? Yes:

1. English Words ending in (cal) or (ic), are derived from Greek Words ending in (kos); as,

practical	}	praktikos.		mechanical	}	mekanikos.
practic				mechanic		

emphatical

emphatical	} emphatikos.	mathematical	} mathema-
emphatic		mathematic	
epidemical	} epidemikos.	pathetical	} pathetikos.
epidemic		pathetic	

2. English Words ending in (gy), come from Greek Words ending in (gia); as,

Doxology	Doxologia	Apology	Apologia
Chronology	Chronologia	Etymology	Etymologia
Tautology	Tautologia	Genealogy	Genealogia, &c.

3. English Words ending in (my), are derived from Greek Words ending in (mia); as,

Phlebotomy	Phlebotomia	Euchymy	Euchymia
Monogamy	Monogamia	Physiognomy	Physiognomia
Metonymy	Metonymia	Eunomy	Eunomia, &c.

4. English Words ending in (dy), are formed from Greek Words ending in (dia); as,

Melody	Melodia	Rhapsody	Rapsodia
Profody	Profodia	Comedy	Komodia
Psalmody	Pfalmodia	Tragedy	Tragodia, &c.

5. English Words ending in (phy), come from Greek Words ending in (phia); as,

Philosophy	Philosophia
Geography	Geographia
Cosmography	Cosmographia
Orthography	Orthographia
Ichnography	Ichnographia
Atrophy	Atrophia, &c.

6. English Words ending in (ogue), pronounced (og), come from Greek Words ending in (ogos); as,

Epilogue	Epilogos	Demagogue	Demagogos
Catalogue	Katylogos	Pedagogue	Paidagogos
Prologue	Prologos	Apologue	Apologos, &c.

7. English

7. English Words ending in (ism), are formed from Greek Words ending in (ismos); as,

Aphorism	Aphorismos	Paralogism	Paralogismos
Paroxism	Paroxismos	Syllogism	Syllogismos
Anatocism	Anatokismos	Barbarism	Barbarismos, &c.

8. English Words ending in (is), are taken from the Greek without any Variation; as, Metamorphosis, Emphasis, Metempsychosis, Antanaclasis, &c.

There are a good many other Terminations, which cannot be so easily reduced to general Rules, by which we may know the English Words that are derived from the Greek, viz.

ancy, necromancy, &c.
 asm, spasm, chasm.
 ax, paralax.
 aster, poetaster.
 cele, hydrocele.
 chy, anarchv.
 cope, microscope.
 etry, geometry.
 gram, epigram.
 graph, paragraph.
 iad, Miriad.
 iac, demoniac.
 iast, scholiast.
 ics, ethics.
 ist, baptist.
 ize, catechize.
 labe, astrolabe.

lage, ennallage.
 meter, diameter.
 oce, emplace.
 ope, epitrope.
 ophe, apostrophe.
 oides, rhomboides.
 oid, cycloid.
 ole, hyperbole.
 ome, epitome.
 oma, diploma.
 ory, theory.
 ox, paradox.
 phor, metaphor.
 pse, eclipse.
 sy, heresy.
 ycle, cycle, &c.



P A R T IV.

O F S Y N T A X.

WHAT is Syntax? Syntax is the right placing or joining of Words together in Sentences.

C H A P. I.

O F S E N T E N C E S.

WHAT is a Sentence? A Sentence is any Thought of the Mind expressed by two or more Words joined together in proper Order [1]; and it is either simple or compound.

What is a simple Sentence? A simple Sentence is that which has one Verb in it, and a Noun the Subject of that Verb; as, God is just.

[1] I say in proper Order, because as Letters and Syllables would serve to no Purpose, but remain entirely insignificant till properly combined into Words; so Words can convey no clear Idea nor perfect Meaning, till properly joined or ordered in Sentences: As, *My of Diligence Reward a as Apple Master the me an gave.* Here are Words joined, but they convey no Idea, till joined according to Propriety, thus: The Master gave me an Apple, as a Reward of my Diligence.

What

What is a compound Sentence? A compound Sentence is when two or more simple Sentences are joined together; as, God is just, and Man is wicked. God is just, but Men are prone to Evil, and averse to that which is good.

What Words connect or join Sentences together? They are either Conjunctions properly so called, or comparative Adverbs, or relative Pronouns.

Give me some Examples where a Conjunction is the Couple? John danced, *and* Mary sung. Will you walk, *or* will you ride? It is *neither* hot *nor* cold.

Give me an Example where a comparative Word is the Couple? As you behave to me, *so* will I to you. He reads better *than* I.

Give me an Example where a Relative is the Couple? This is the Sow *which* (Sow) I saw in the Mire. That is the Man *who* bought the Books, &c.

Note, In every Sentence there is something said, but nothing can be said without a Verb; and there can be no Verb without a Substantive Noun or Person; as, The Master reads. Boys should attend [2].

For as a Verb denotes, 1. Either the Action or Motion of the Person, the Agent, or the Thing moving;

[2] When treating of Moods, I might have quoted Sentences to demonstrate, that all the Species of Modes are as completely expressed in our Language, as in any other whatsoever, the Greek and Latin not excepted. But as the Species of Modes, in a great Measure, depend upon the Species of Sentences, it was judged more methodical to reserve them for this Place.

Without entering into a prolix Detail of the various Modifications to be found in some Grammars, I shall only mention the Species of Sentences, illustrated by Ammonius from Homer, and by Boethius from Virgil; namely, these five, the Precative, Imperative,

ing ; as, God rewards the Virtuous. God said, Let there be Light, and there was Light. Or,

2. The Passion of the Substantive or Person, the Patient ; as, Truants are despised ; Diligence is praised. Or,

3. The Existence or Being of the Substantive or Person existing ; as, I am ; Men are. And as there can be no Action without an Agent, nor Passion without a Patient, nor Existence without something existing, it is inconsistent with a Verb to be without a Substantive Noun or Person expressed or understood.

tive, Interrogative, Vocative, and Assertive ; all which are to be found occasionally in our own Poets : Take the following from Milton.

THE PRECATIVE.

—Universal Lord ! be bounteous still
To give us nought but Good——

THE IMPERATIVE.

Go then, thou mightiest, in thy Father's Might.

THE INTERROGATIVE.

Whence, and what art thou, execrable Shape ?

THE VOCATIVE.

—Adam Earth's hallowed Mould
Of God inspir'd——

THE ASSERTATIVE OR ENUNCIATIVE.

The conquered also, and the enslav'd by War,
Shall, with their Freedom lost, all Virtue lose.

SECTION I.

Of the CONSTRUCTION of the NOUN and PRONOUN.

WHERE is the Substantive Noun or Pronoun (commonly called the Nominative Word) to be placed? The Substantive Noun or Pronoun that is, does, or suffers, is generally placed before the Verb in Construction; as, I am; John writes; the Book is read.

Except, 1. Where a Question is asked, the Substantive is set after the Verb; as, Where is Thomas? Who reads Virgil? And it is placed after all the helping Verbs, because they ask Questions; as, Does James write? Will you read? Shall I go? May he play? &c. And when there are two helping Verbs before the principal Verb, the Substantive is set betwixt them; as, Should I have sent it? Could he have spoken? If there be three helping Verbs, the Substantive is set after the first; as, Should he have been regarded? Could she have been preserved? Note, asking Questions with a principal Verb, as, Teach I? Burns he? Write I ever so often, &c. are Barbarisms, and carefully to be avoided.

2. The Substantive is placed after the Verb in a commanding Sentence; as, go thou, stay you, hear ye: But in this Mood the Substantive is often understood, and we say, go, come, stay, &c. for go thou, come you, stay John, &c.

3. The Substantive is also, by way of yielding or Concession, set after the Verbs did, would, might, could; should, had, were, i. e. when these Verbs are put for, or supply the Place of (if); as, did I (if I did) use him ill, &c. would I were (if I were) in his Place, &c. might we (if we might) proceed in that Manner, &c. had I (if I had) known, &c. were I (if I were) to perish, &c.

4. When

4. When (there) goes before the Verb, the Substantive is set after the Verb; as, there was a Man (i. e. a Man was) in London, who, &c. There are Arms (i. e. Arms are) in the Tower. There is Corn (i. e. Corn is) in England. There are Men (i. e. Men are) upon the Globe, who eat themselves, and yet survive that strange Repast.

5. When we would distinguish in a particular Manner any Substantive, we put (it) before the Verb, and the Substantive after the Verb; as, It was Peter who killed the Dog; it was Mary who baked the Loaf; it was Charles who spilt the Ink; it was the Sun that dazzled his Sight.

6. The Nominative Word is frequently set after the Verb, when none of the foregoing Exceptions happen; as, after the Light-Infantry marched the Grenadiers, then followed the Horse.

How is the Substantive which signifies the Thing to which the Action of the Verb relates to be placed? The Substantive which signifies the Thing to which the Action of the Verb immediately relates or passes over to, is always placed after the Verb; as, I beat a Drum; he teaches a Boy; John reads a Book; the Dog bit Charles.

How are the Pronouns placed? The Pronouns have two States, viz. the foregoing and following State:

The foregoing State is always set before the Verb; as, I love, thou lovest, or you love, he loves, we, ye, they love. The foregoing State is set after the helping Verbs in a Question; as, do I? did he? shall I? should we? may they? &c. And it is set both before and after the Verb am; as, I am, thou art, he is, &c. It was I, thou, you, he, she, we, they.

The following State is always set after the Verb and Preposition; as, love me, hear him, teach us, help them, to me, for him, of her, by us, through them. But whom, the following State of who, is, by the best Writers, set before the Verb; as, he is the Man whom I saw Yesterday, i. e. he is the Man

I saw whom [3]. And sometimes when the Preposition is put out of its natural Place, whom goes before it; as, whom did you dine with? For, With whom

[3] This Construction seems to depend upon a Rule in Latin Syntax, viz. but if a Nominative comes between the Relative and the Verb, the Relative shall be of that Case which the Verb following used to govern. Now as Custom in our Language, as well as in most others, places whom before the Verb, and as we have the Authority of the purest Writers for such a Position, and farther, as Grammar must be adapted to the Custom of a Language, I see no Necessity for the Innovation of who, and to say, the Man who I saw Yesterday; from a mere Supposition of a modern Writer, that a Scholar cannot understand what is meant by whom in such a Position. But he did not consider that a Scholar is soon brought to understand even the Latin Rule which is far more difficult, the Nominative being there generally understood; thus, *Deus quem colimus*, i. e. *Deus quem (nos) colimus*: And if so, will he not more readily, if he can but distinguish the Parts of Speech in English, discern and point out the Nominative Word between the Relative and the Verb, especially as the Nominative is never understood in our Language: and when he finds that a Nominative comes between the Relative and the Verb, to write whom, and not who? What is more clear? What more easy? For Instance; this is the Man who bought the Horse; in this Sentence he finds no Nominative coming between the Relative who, and the Verb bought; and therefor it is that the foregoing State (who) is used. But in the following Sentence, This is the Man whom the Horse threw, the Scholar easily discerns the Nominative (Horse) between the Relative whom, and the Verb threw; and therefor concludes, that the following State whom must be used; because the Construction is, This is

whom did you dine? Whom shall I give this Apple to? for, to whom shall I give this Apple? This is the Man I sold the Horse to; for, to whom I sold the Horse.

That is often used, but inelegantly, for *who*, *whom*, and *which*; as, This is the Man that bought the Horse, for, who bought the Horse. He is the Man that (for whom) I met in the Fields. This is the Book that (for which) cost me so much Money.

Whose is the Genitive Case of *who*, and signifies of whom; and though it is scarcely used by Prose Writers but when it relates to Persons; as, a Man whose Morals I approve, i. e. the Morals of whom; a Woman whose Virtue we admire, i. e. the Virtue of whom, &c. yet our Poets have taken the Liberty to use it for (of which); as in Milton,

Of Man's first Disobedience and the Fruit

Of that forbidden Tree, *whose* Mortal Taste, &c.

i. e. the mortal Taste of which, &c.

And in Shakespear:

Thy Name affrights me, in *whose* Sound is Death.

i. e. in the Sound of which, &c.

Those Darts *whose* Points make Gods adore.

i. e. the Points of which, &c.

It has been observed already, that the Relative *who*, is used only when we speak of Persons; and *which*, as a Relative, when we speak of Things; and *what*, either when we speak of Persons or Things. *Which*, indeed, was anciently used for *who*, in Relation to Persons; as, the Almighty, *which* giveth Wisdom, &c. Hooker.

the Man the Horse threw whom. Sometimes the Nominative in a Question, comes between the helping Verb, and the principal Verb; as, whom does Peter love? That is, Peter loves whom? Not Peter loves who? Whom did the Dog bite? That is, the Dog bit whom? Not the Dog bit who? &c.

Do you hear, Sir, of a Battle?

—Every one hears that

Which can distinguish Sound. SHAKESPEARE.

Had I been there, *which* am a silly Woman, &c.

Idem.

But notwithstanding this Way of Writing has been so long disused, *which*, is still improperly retained in our Church Prayers for who; as, our Father which art (for who art) in Heaven, &c. Spare thou them, O God, which (instead of who) confess their Faults.

Its, is a Genitive Case for *of it*; and is generally more elegant than (of it); as, his Distemper returned with its usual Violence; better than, with the usual Violence of it. By an Earthquake one had his Plantation removed from its Place; better than, from the Place of it. Fire by its vehement Heat, &c. better than, by the vehement Heat of it. Thunder by its rumbling Noise, &c. better than, by the rumbling Noise of it. (Of it) is used after *whole* and *none*; as, the whole of it, none of it; and after partitive Words; as, a part of it, some of it, half of it, a third of it, a fourth of it, a fifth of it, a sixth of it, &c. But we often leave out (of it) after these Words, and say, you shall have part, some, a third, a fourth, a fifth, &c.

SECTION. II.

Of the CONSTRUCTION of VERBS.

1. **A** VERB must agree with the Substantive or Nominative Word before it, in Number and Person, whether the Number or Person be expressed by the Terminations of the Principal Verb, or, in a more emphatical Manner, by the auxiliary Verbs; as, I love or I do love, thou lovest or thou dost love, he loves or loveth, or he doth or does love; we love, ye or you love, they love; not I loves or I does love, thou loveth or thou doth love, he love or he do love.

2. The Noun or Nominative Word is often elegantly understood to its Verb or Verbs; as, Cesar came, saw, and conquered. God loves, protects, supports, and rewards the Righteous, i. e. God loves, and God protects, and God supports, and God rewards the Righteous. And again, the Verb is often understood to its Noun or Nouns; as, he dreams of Gibbets, Halters, Racks, Daggers, Whips, &c. and is haunted with Ghosts, Spectres, Furies, Devils, &c. i. e. he dreams of Gibbets, and he dreams of Halters, &c. and he is haunted with Ghosts, and he is haunted with Spectres, &c.

3. We put *it* before some Verbs (called by the Latins impersonal Verbs) when the Nominative is understood; as, it rains, it snows, it hails, &c. i. e. Rain rains, Snow snows, Hail hails; or Rain is, Snow is, Hail is; or that which we call Rain falls, that which we call Snow falls, &c.

4. If the Infinitive Mood, or a Sentence, be the Nominative to the Verb, we generally set the Infinitive or Sentence after the other Verb, and put (it) before it; as, it is a mean spirited Action to steal, i. e. to steal is a mean spirited Action. It belongs to the King to punish Rebels, i. e. to punish Rebels belongs to the King.

5. When two principal Verbs come together, the latter is put in the Infinitive Mood, i. e. with (to) before it, which answers to the Infinitive Mood of the Latins; as, I love to study; he learns to dance.

6. Two or more Nouns of the Singular Number, with a copulative Conjunction between them, must have a Verb Plural; as, the King and Queen *are* gone to Kensington; not *is* gone. Here Friendship, Love, Good-humour [and] Joy, spread (not spreads) through every Feature; there Hatred, Enmity, Ill-humour [and] Melancholy, diffuse (not diffuses) a sul-
len and saddening Air over the Face [4].

Note, 1. I and another, is as much as (we) the first Person Plural; as, I and John (we) are going to Town. 2. Thou and another, is as much as (ye) the second Person Plural; as, thou and James (ye) dance very well. 3. He (she or it), and another, is as much as (they) the third Person Plural; as, he and Thomas (they) were sent to Town. She and Mary (they) live in Town. It and the Book (they) cost, &c.

7. Nouns of Number or Multitude may have a Verb either of the Singular or Plural Number, tho' the Noun itself be Singular; as, the Mob is (or are) unruly, and rushes (or rush) forward. Part of the Army was (or were) slain, and Part lives or live. The Verb agreeing sometimes with the Number, and sometimes with the Signification of the Noun.

8. The Mood, viz. I burn, thou burn, he burn, &c. formerly used by the purest Writers, and by some called the Conjunctive Mood, because it is always preceded by some of the Conjunctions, if, that, tho',

[4] As it is the Custom of some Writers of no inferior Class, where there are three or more Nouns, to leave out the Conjunction (and) before the last of them; I have, on that Account, put it within Brackets as above, thus [and], that the Reader in such Sentences may insert, or leave it out at Pleasure.

although,

although, whether; and often by the Words ere, before, except, unless, whatsoever, whomsoever; and Words of wishing; is entirely neglected by modern Writers; who instead of writing, if thou burn, tho' he refuse, unless he repent, whether he acknowledge it, &c. use the Indicative, and write, if thou burnest, though he refuses, unless he repents, whether he acknowledges it, &c.

SECTION III.

Of the CONSTRUCTION of ADJECTIVES.

I. **T**HE Adjective is joined to its Substantive without any Difference of Case, Gender, or Number, except *this*, which makes *these*, and *that*, which makes *those* in the Plural; and these Cases, whose, whom, his, hers, its, from who, he, her, it.

II. Though in Nature we think of the Noun before the Adjective, yet, in our Language, the Adjective is placed immediately before the Substantive of which it expresses the Quality, Manner, or Property; as, a good Man, a chaste Woman, a sweet Orange; good Men, chaste Women, sweet Oranges.

Unless, 1. When a Verb comes between the Adjective and the Substantive; as, happy is the Man, for, the Man is happy. Just art thou, O God, and righteous are thy Judgments, for, O God, thou art just, and thy Judgments are righteous.

2. Or when some other Word depends upon the Adjective; as, a Man true to his Trust; a Subject loyal to his Prince.

3. The Adjective is often transposed in Poetry, for the greater Harmony of the Verse; as, hail Bard divine.

4. When there are more Adjectives than one joined together, or one Adjective with its depending Words, the Adjective is generally placed after the Noun; as, a Prince both wise and valiant, a Prince exceeding

wife and valiant, a Prince skilful in political and military Affairs.

III. A Noun with its Adjective (or any governing Word with its Attendants) is as one compound Word, whence the Noun and Adjective so joined, do often admit another Adjective, and sometimes a third, and so on; as, a Man, an old Man, a very good old Man, a very learned, judicious, sober Man.

IV. When an Adjective has a Preposition before it, with the Noun understood, it takes the Nature of an Adverb, and is reckoned as such; as, in general, in particular, in earnest, of late, from far, i. e. generally, particularly, earnestly, &c.

V. The ordinal Numbers, first, second, third, fourth, fifth, sixth, &c. are never put before Nouns, Plural; for we never say the first Men, the second Women, the third Boys, &c.

VI. The Adjective *both* is put only before Nouns of the Plural Number; as, both Men, both Women, both Things; for, both the Man and the Woman, is a particular Phrase.

VII. *All* being put to a Substantive of the Singular Number signifies the whole Quantity; as, all the Wine, i. e. the whole Quantity of the Wine: But being put before a Substantive Plural, it signifies the whole Number; as, all the Men, i. e. all the Number of the Men.

VIII. *Every* is joined only to a Substantive Singular; as, every Man, every Woman, every Thing; not every Men, every Women, every Things.

IX. *Much* is added to a Substantive Singular, and denotes a great Quantity; as, much Wine, i. e. a great deal of Wine. *Many* is joined with a Substantive Plural, and signifies a great Number; as, many Men, many Women, many Things, for a great Number of Men, Women, and Things: For many a Man, many a Time, &c. are particular Modes of Speech.

X. *More*

X. *More* with a Substantive Singular signifies a greater Quantity ; as, more Wine : i. e. a greater Quantity of Wine : But when added to a Substantive Plural, it denotes a greater Number ; as, more Men, i. e. a greater Number of Men. So *most*, with a Substantive Singular, denotes the greatest Quantity, with a Substantive Plural the greatest Number.

XI. *Each* is joined only to a Substantive Singular ; as, each Man, each Woman, each Thing, not each Men, &c.

XII. *Enough*, the Singular Number, is joined only to Nouns Singular, and denotes Quantity ; as, Bread enough, Cloath enough, enough of Wine, &c. But *enow*, the Plural of *enough*, is joined only to Nouns Plural, and denotes Number ; as, Men enow, Books enow, &c.

XIII. The Articles which have the Nature of Adjectives, are placed immediately before the Noun ; as, a Man, an Eye ; the Man, the Men, &c. and when an Adjective is joined with a Substantive, the Articles are put before both ; as, a good Man, an old Man, the old Man ; except after the Words *so*, *too*, *as*, and *what*, and *such*, when used adjectively ; as, so small a Reward ; too great a Sum ; as honest a Man as lives ; what an Eye ! such a Fool ! where we see the Articles placed between the Adjective and Substantive. The definite Article (the) is set before the Adjective when the Substantive is understood ; as, the virtuous (Man) shall be rewarded ; the just (Man) shall live by Faith.

XIV. When a Participle is used adjectively the Article is placed before it ; as, a willing Horse, a scolding Wife, a scalded Leg, a carved Head ; except after *what* and *such* ; as, what a hardened Sinner ! such a trifling Fellow.

XV. The Participle in (ing) besides the beautiful Variations mentioned page 125, affords also the following viz.

1. When put after simple Verbs, it supplies the Place of the Infinitive Mood ; as, I like walking, i. e.

to walk ; she refuses dancing, i. e. to dance ; I hate trifling, i. e. to trifle, &c.

2. And after the Prepositions *of, to, for, in* ; as, desirous of learning, i. e. to learn ; accustomed to lying, i. e. to lie ; Grass fit for mowing, i. e. to mow ; he delights in riding, i. e. to ride.

3. It supplies the Place of a Noun, after the Preposition *with* ; as, wearied with walking, i. e. with the Exercise of walking. Blind with weeping, i. e. with the Action of weeping.

Note, A ridiculous Solecism has been very prevalent of late, I mean the using the Preter-Time after the Verbs *have* and *am*, instead of the Passive Participle ; as, I have wrote, for I have written ; it was wrote, for it was written ; he was drove, for he was driven ; he has spoke, for he has spoken ; it was stole, for it was stolen ; I am took, for I am taken, &c. in all which examples a Verb, without the least Necessity, is absurdly used to supply the proper Participle. Females and mean Authors first introduced these Absurdities, and even Writers of Note (or the Printers for them) have sometimes inadvertently copied after them : But it is to be wished, that those who are studious of correct Composition, would for the Future be exemplary in rejecting such Barbarisms ; otherwise the few Traces of Analogy that are to be found in our Language will, in a little Time, be utterly annihilated. For some perhaps, from a fond Regard to Novelty, may hereafter introduce, with equal Barbarity, I have saw, for I have seen ; he was slew, for he was slain ; he has did, for he has done ; it was gave, for it was given ; he is went, for he is gone ; his Tooth is drew, for his Tooth is drawn, &c.

SECTION IV.

Of the CONSTRUCTION of ADVERBS, CONJUNCTIONS, and PREPOSITIONS.

I. **T**HE Adverb (yes) is more genteel, as an Answer, than yea, which is seldom used but by the People called Quakers. We use *I* as an Answer, in a familiar, careless, or merry Way; as, *I, I Sir, I, I;* but to use *ay*, is accounted rude, especially to our Betters.

II. *No* stands alone in an Answer; as, Will you go? No. But (not) must always be joined to some other Word; as, Will he go? He will not go. We often find *no* used instead of *not*; as, I will stay whether he will or no: But though Custom from Inadvertency has enfranchised this Way of Writing, if we strictly advert to the Construction of the Sentence just mentioned, we shall find it repugnant to grammatical Propriety; for the Construction cannot be, I will stay whether he will or will no (as *no* is used absolutely, i. e. without being joined to another Word), but I will stay whether he will or will not, (will) being understood in the second Member, i. e. I will stay whether he will or (will) not. *No* is used adjectively before a Substantive for none; as, no Man, no Woman, no Horse in the Kingdom, &c.

III. *Nay* is emphatically and elegantly used to correct an Error in ourselves or others; as, He sings as well as you, nay, better. If a Son should strike his Father, not only the Criminal, but his whole Family would be rooted out; nay, the Inhabitants of the Place where he lived would be put to the Sword; nay, the Place itself would be razed. ADDIS. SPECT.

IV. Two Negatives, or two Adverbs of denying, make an Affirmation in our Language; therefor, we cannot say, I cannot eat none, I cannot dance none, &c. for these make Affirmatives, and signify as much as, I can eat some, &c.

V. The leading Adverbs, *whether, either, neither, not*, relate to two Persons or Things: whether and either require (or) to follow each of them in a Sentence; as, whether you or I write; either you or I must write, &c. If neither be in the first Member of a Sentence, then (nor) is in the second; as, I have neither seen nor heard of him since; but if (not) be in the first Member, neither, but more elegant nor, is in the second; as, I have not tasted Wine to-day, nor (neither) have I seen any. Nor is often in Poetry used in the first Member of a Sentence for neither; as,

I nor love myself nor thee.

Or is also sometimes used for *either*, but inelegantly.

VI. Never is often used for ever, though their Significations are quite opposite; as, if I should offer him never so much he will not comply. They may be destroyed if they were never so many. It must be considered as one Picture, though made up of never so many Particulars. He will accomplish it though it were never so difficult, &c. &c. in all which, we see *never* absurdly used for *ever*.

VII. The comparative Adverbs *than* and *as*, have the forgoing State of a Pronoun after them; as, I am heavier than he, i. e. than he is. He is taller than she, i. e. than she is. He is as fat as I, i. e. as I am. He is as good as she, i. e. as she is. But if a Preposition follows *than* and *as*, expressed or understood, the Pronoun must be of the following State; as, you conversed more with him than with me; you gave him more than me, i. e. you gave to him more than to me. It is as advantageous for him as for me. It is as hurtful to him as me, i. e. as to me.

VIII. Conjunctions connect like States of the Pronoun; as, he accuses him, and her, and me; not he accuses him, and she, and I. It was I, he, and she, not I, him, and her. It was neither he nor she, not neither he nor her.

IX. The Prepositions *from, for, to*, are often understood; as, he was banished (from) England; I have

have bought (for) my Brother a new Terence. We frequently leave out (to) both in Speaking and Writing; as, like me, give me, tell me, near me, send me, reach me, bring me, &c. i. e. like to me, give to me, tell to me, &c. also after the helping Verbs can, let, &c. and before the Infinitive Mood.

X. As to the Position of these Particles,

1. The Adverb in *ly*, is generally placed after the Verb of which it expresses the Manner; as, Cicero spoke elegantly, Alexander fought valiantly, Sarah dances admirably; but it is set before Adjectives and Passive Participles; as Peter is vastly good, Susan is extremely handsome, it was judiciously spoken, he was greatly admired, &c. *Not* is set after the Verb; the other Adverbs are placed indifferently, either before or after.

2. Conjunctions which connect Sentence to Sentence, are always placed betwixt the two Prepositions or Sentences they unite.

3. The Prepositions which shew the various States, Relations, and References of one Part of Speech to another, are naturally placed betwixt the Words whose Relation and Dependence each is to express; as, Sometimes a Consciousness of Worth, a Nobleness and Elevation of Mind, joined with a Fineness of Constitution, gives Lustre and Dignity to the Aspect, and makes the Soul as it were shine through the Body.

It is by the Prepositions we express the Cause, the Instrument by which, wherewith, or the Manner how a Thing is done; as, I am pale for Fear; he was killed with a Sword; the Enemy advanced in three Columns. The Beams of the Sun with incredible Speed pass from Heaven through the Air to the Earth, endowed with Light and Heat by (with, through) which it comforts us, and quickens the Plants which God has provided for us, and given to us, for our Use and his Glory.

C H A P. II.

GENERAL RULES for ENGLISH CONCORD,
with Exercises of false Syntax under each,
as an Introduction to the Scholar's Writing
ENGLISH syntactically.

R U L E I.

A VERB must agree with its Nominative Word
in Number and Person [5].

Exercises

[5] The Word that answers to the Question, Who is? Who does? Who suffers? or What is? What does? What suffers? is the Nominative to which the Verb relates, and is called the Nominative Word; as, I write. Who writes? I. Here (I) is the Nominative Word. We walk. Who walks? We. Here (we) is the Nominative Word. The Trumpet sounds. What sounds? The Trumpet. Here (Trumpet) is the Nominative Word. The Town is besieged. What is besieged? The Town. Here (Town) is the Nominative Word.

The Infinitive Mood, a Part of, or a whole Sentence may be the Nominative to the Verb; as, To cheat is not my Property. What is not my Property? To cheat. Here the Infinitive Mood (to cheat) becomes the Nominative to the Verb. To live without Envy is self-command. What is self-command? To live without Envy. To be proof against the Transports of Passion, is real Greatness of Mind. What is real Greatness of Mind? To be proof against the Transports of Passion. To overcome Pleasure by Reason, and to keep our rebellious Appetites in due Order, is Wisdom. What is Wisdom? To overcome

Exercises of false Concord.

I *is* going to London, and I *is* to stay a Week—
 I *rides* a very bad Horse, but you *rides* a good one.
 Where *is* I to put up my Horse? Thou *is* always asking
 Questions. When I *travels* I *loves* to chat; we *passes*
 the Time agreeably. I *is* quite tired, and thou *is*
 full of Spirits. Where *is* thou to put up, and when
does thou purpose to return? I *purposes* to return next
 Week. I *feeds* my Horse, and *looks* after him my-
 self; I *trusts* not to an Hostler, but you *confides* in
 any one. I *eats* sparingly when I *travels*. You *eats*,
drinks, and *sleeps* well. You *rides* with your Toes out.
 Do my Horse trot well? Horses *is* useful Creatures,
 they *carries* Men on Journeys, and *obeys* the Rein.
 Horses *fears* the Whip and Spur. A generous Horse
shouldst be seldom spurred.

A merry Heart *make* a chearful Countenance.
 Anger *rest* in the Bosom of Fools. A soft Answer
turnest away Wrath. A righteous Man *hate* lying.
 A wrathful Man *sir* up Strife. A Fool *utterest* all
 his Mind. Brutish Men *reproaches* human Nature.
 Wicked Men *is* at continual Variance with themselves..
 Abuse of Mercy *ripen* us for Judgment. Alms given
 with Ostentation *discovers* Pride. A clear Conscience
needest no Excuse, and *fearest* no Accusation. Before
 thou *attempts* consider whether thou *can* perform. By
 the Approbation of Evil, you *becomes* guilty of it.
 Bad Books *is* the public Fountains of Vice. Brave

come Pleasure by Reason, and to keep our rebellious
 Appetites in due Order.

To moderate our Affections amidst Affluence, and
 to make a generous Use of Power and Wealth in
 flourishing Circumstances, teeming with Temptations,
 is truly manly. What is truly manly? To moderate
 our Affections amidst Affluence, and to make a gene-
 rous Use of Power and Wealth in flourishing Circum-
 stances, teeming with Temptations.

Spirits

Spirits *promotes* the public Good. Beauty, like Glass, *are* both brittle and irreparable. Custom in Infancy *become* Nature in old Age. Children *requires* Instruction as well as Provision. Correction betimes *prevent* many Crimes. Delights, like Physicians, *leaves* us when dying. Every Delay of Repentance *are* a Cheat upon ourselves. Education *makest* or *marrest* the Man. Extravagant Actions *brings* constant Distractions. Fair Words *is* often a Cloak for foul Actions. Fortune commonly *favour* the Brave. Flattering Friends *is* worse than open Enemies. Frequent Commission of Sin *harden* Men in it. He who *forgettest* God in his Mirth, or himself in his Anger, *do* both to his own Destruction. Follies past *is* sooner remembered than redressed.

Few Sailors *performs* what they *vows* in a Storm. Faithful *is* the Words of a Friend. Fools *ties* knots, and wise Men *undoes* them. Fools *makes* Feasts, and wise Men *eats* them. Great Men *has* many Opportunities to do good. Good Men *is* Masters of their Pleasure, the bad *is* Slaves. God *healest* us by Afflictions when we *is* wounded by Sin. He *have* not lost enough that *art* not made cautious. Homer's wife Men *looks* before and behind. Honour *art* purchased and maintained by Industry. Honours *graces* wise Men, and *makes* Fools notorious. He never *wantest* Comfort who *have* Content. He always *livest* in Fame who *die* in the Cause of Virtue.

Intemperance *kill* more than the Sword. The greatest Conquest you *canst* make, *are* to overcome yourself. Imaginary Dangers often *surprizes* us more than real ones. Idleness *have* no Advocate, but it *have* many Friends. Knowledge without Virtue *art* but learned Ignorance. Kings *is* Gods among Men, and they *is* Men before God. Knowledge *puff* up some Men, and *humble* others. Kindnesses, like Grains, *increases* by sowing. Kindnesses *is* lost upon an ungrateful Person. Keep in the middle Way, Extremes to harm *betrays*. Learn by others Vices, how filthy your own *is*. Little Sins commonly *leads* Men into great Evils. Labour *bring* Pleasure, Idleness *bring* Pain.

Long *seem* that Delay, which *keep* our Joys away. Learning sundry Ways *do* to Advancement raise. Many pursuing a better Fortune *has* come by worse. Many by humouring their Passions *has* undone themselves. Mens Actions *is* the greatest Sign of their Inclinations. Many *has* suffered by overtalking, but few *has* by Silence. Masters *wilt* trust when Servants *is* just. Mens Lives in Peace and War by God preserved *is*. Many Things *falls* between the Cup and the Lip. Not he who *have* little, but he who *desirest* much is poor. No Riches *is* comparable to a contented Mind. Of all Poverty, that of the Mind *art* most deplorable. Our Religion *dies* as soon as our Faith *leave* us. One Vice *art* more expensive than ten Virtues. O wretch that thou *is*, who *knows* nought, yet *scorns* to be taught. Past Pleasures *paves* the Way for future Repentance. Prosperity *gain* Friends, and Adversity *triest* them. Perplexing Cares *brings* on grey Hairs.

Riches gained by Craft, *is* often lost with Shame. Riches *does* not ease Mens Mind, nor *lessens* their Care. Strong Men *is* sometimes overcome by the Policy of the weak. They *is* the best Teachers who *practises* what they *teaches*. True Lovers *does* in one Heart lie, both *lives*, and both together *dies*. Wise Men *keeps* their Expences short of their Income.

Words *is* but Wind, but blows *is* unkind. When Passion *ridest*, then give Reason the Reins. We *shouldst* write Injuries in Dust, but Kindnesses in Marble. Wind *puff* up empty Bladders as Opinion *do* Fools. Your Vice and not your Poverty *are* your Shame. You *mayst* know Men by the Company they *keeps*. Young Men *goes* to Death, but Death *go* to old Men.

Who *is* thou, O Man, that *presumes* on thy own Wisdom? Or why *does* thou vaunt thyself on thine own Acquirements? The first Step towards being wise, *are* to know that thou *is* ignorant: And if thou *would* not be esteemed foolish in the Judgment of others, see that thou *casts* off the Folly of being wise in thy own Conceit. A modest Man *rely* not on his own Wisdom, he *weighest* the Counsels of a Friend, and *receivest* the Benefits thereof: He *turnest* away his Ear from his own Praise, and *believe* it not;
he

he *art* the last in discovering his own Perfections. Yet as a Veil *add* to Beauty, so *is* his Virtues set off by the Shade which his Modesty *cast* upon them. But behold the vain Man, and observe the arrogant, he *castest* round his Eyes, and *court* Observation, he *tofs* up his Head, and *overlook* the Poor, and *treat* his Inferiors with Insolence, and his Superiors in return *looks* down on his Pride and Folly with Laughter: He *relieth* on his own Opinion, and *despisest* the Judgment of others; he *swallow* with Greediness his own Praise, and the Flatterer in return *eatest* him up.

Idleness *are* the Parent of Want and of Pain; but the Labour of Virtue *bring* forth Pleasure. The Hand of Diligence *defeat* Want; Prosperity *attendest* on the Labour of the Industrious. Who *art* he that *have* acquired Wealth, that *have* risen to Power, that *have* clothed himself with Honour, that *art* spoken of in the City with Praise, and that *stand* before the King in his Council? Even he who *have* shut out Idleness from his House, and *hast* said unto Sloth, thou *is* my Enemy. He *risest* up early, and *liest* down late; he *exercise* his Mind with Contemplation, and his Body with Action, and *preserve* the Health of both. The slothful Man *art* a Burthen to himself, his Hours *hang* heavy on his Head: He *loitertest* about, and *knowest* not what he would do. His Body *art* diseased for Want of Exercise; he *wish* for Action, but *have* not Power to move; his Mind *are* in Darkness, his Thoughts *is* confused, he *longest* for Knowledge, but *have* no Application. His House *are* in Disorder, his Servants *is* wasteful and riotous, and he *run* on towards Ruin; he *see* it with his Eyes, he *bear* it with his Ears, he *shakest* his Head, and *wishest*, but *have* no Resolution; till Ruin *comest* upon him like a Whirlwind, Repentance *accompany* Shame, and both *descends* with him to the Grave.

Does thou forget, O Man, that thy Station on Earth *are* appointed by the Wisdom of the Eternal? Who *knowest* thy Heart, who *seest* the Vanity of all thy Wishes, and who often in Mercy *deniest* thy Requests. The Uneasiness thou *feels*, the Misfortunes thou *be-wails*, behold the Root from whence they *springs*!

Even

Even thy own Folly, thy own Pride, thy own distempered Fancy! *Does* thou not know that the Cup of Felicity, pure and unmixed, *are* by no Means a Draught for mortal Man? *Murmurs* thou therefor at the Dispensations of God, and *does* not rather correct thy own Heart? Say not within thyself, if I *hadst* Wealth, or Power, or Leisure, I *shouldst* be happy; for know, they all of them *brings* to their several Possessors their peculiar Inconveniencies. The poor Man *see* not the Vexations and Anxieties of the Rich, he *feel* not the Difficulties and Perplexities of Power, neither *knowest* he the Wearisomeness of Leisure; and therefor it *come* to pass that he *repinest* at his own Lot.

Revenge *stop* at nothing that *are* violent or wicked; the Histories of all Nations and Ages *is* full of the tragical Outrages that *has* been committed by this diabolical Passion. A passionate Temper *render* a Man unfit for Business, *deprive* him of his Reason, *rob* him of all that *are* great and noble in his Nature; it *makest* him unfit for Conversation, *destroyest* Friendship, *change* Justice into Cruelty, and *turn* all Order into Confusion.

Sees thou not that the angry Man *lose* his Understanding? Whilst thou *is* yet in thy Senses, let the Madness of another be a Lesson to thyself. Consider how few Things *is* worthy of Anger, and then thou *will* wonder that any but Fools *shouldst* be wroth. In Folly or Weakness it always *begin*; but be well assured, it seldom *conclude* without Repentance. On the Heels of Folly *tread* Shame; at the Back of Anger *stand* Remorse.

An unruffled Mind in a sound Body, *are* a short, but full Description of a happy State in this World: He that *have* these two, *hast* little more to wish for, and he that *want* either of them, will be but little the better for any Thing else. Covetous Men *needs* Money least, yet most *affects* it; and Prodigals who *needs* it most, least *regards* it. As certain Rivers *is* never useful but when they *overflow*; so *have* Friendship nothing more excellent in it than Excess, and rather *offend* in her Moderation, than in her Violence.

R U L E II.

TWO or more Nouns of the Singular Number, having a copulative Conjunction between them, require a Verb Plural.

Examples of false Syntax.

A sluggard and a dissolute Person *is* often Companions. Abundance and Plenty *makes* Prodigals dainty. Courtesy and Humility *is* Marks of Gentility. Danger and Adversity *discovers* true Friendship. Envy and Excess *wastes* the Spirit and the Flesh. Ease and Honour *is* seldom Bed-fellows. Glory, Honour, Tranquility, and Praise *is* purchased by Learning. Knowledge and Learning *is* preferable to Riches. Life and Death *is* in the Power of the Tongue. Poverty and Shame *attends* those who refuse Instruction. Riches and Care *is* inseparable Companions. Safety and Peace *completes* the Happiness of a Nation. Innocency and Humanity *is* the Beauties of the Soul. Virtue and Honour *does* Justice to each other. Conscience and Covetousness *is* never to be reconciled. Desire and Despair when both at the Height *is* some of the strongest Ingredients of Unhappiness.

If you and Tullia *is* well, I and Cicero *am* well. I and you *is* both of an Age. You and I *writes* often to John, but *receives* no Answer. John and I *reads* better than you. He and James *rides* to Town, and Peter and Alexander *stays* at home. Thou and he *runs* swiftly. I and he *sings* merrily. She and I *dances* to the Fiddle. He and you *bowls* well. My Father and Mother, who *is* now dead, *was* very pious. I and your Mother *designs* to see you in a few Days. Your Brother and I *has* been ill of a Cold. Cyrus and Alexander, who subdued Asia, *is* renowned among all Nations. Hamilcar, Annibal, and Asdrubal, who carried on a War against the Romans, *was* very skilful Generals. Homer, Virgil, and Horace, *has* always been, and still *is*, esteemed most excellent Poets.

Poetry,

Poetry, Painting, Sculpture, Music, and Architecture, *affords* not only an innocent, but a most sensible and sublime Entertainment.

There is a most moving Eloquence in the human Countenance, Air, Voice, and Gesture; for, as Friendship, Love, Good-humour, and Joy, *raises* correspondent Feelings in every Heart, and *spreads* through every Feature, and particularly *shoots* from the Eyes their softer and fiercer Fires with an irresistible Energy. So Hatred, Enmity, Ill-humour, and Melancholy, *diffuses* a sullen and saddening Air over the Face, and flashing from Eye to Eye, *kindles* a Train of similar Passions.

Generous and noble Spirits *strives* as much not to be overcome in Courtesy, as the valiant and courageous not to be overcome in Battle.

Fables, Figures, Allegories, and Poems frequently *softens* the Severities of Instruction, and *enforces* the Doctrines that is contained under them.

R U L E III.

THE Substantive Verb *am*, with its Past Time *was*, has the foregoing State of a Pronoun both before and after it.

Examples of false Syntax.

Thou art *him* who bought the Books—I am *him* who brought the Letters. These are *them* who sold the Horses. Was it *me* that said so! It was not *me* indeed. I am *him*. It is *me* that tells you so, and not *him*. It was *thee* who wrote the Letters, and it was *her* that carried them. It was not *us* who broke the Glass, it was *them*. Tell me if thou art *him* who wrote this Letter. I am not *him*—it was not *me*. It was neither *him* nor *her*. It was either *them* or *us*. If *them* were the Persons let them go. If *us* were all just, there would be no Need of Fortitude.

Me was abroad Yesterday, and *thee* art to go Tomorrow. Was *her* in Town? If *her* were in the Country, *her* is in a bad State of Health. *Them* are good

good Boys; for *them* are always studying. *Him* is always in Mischief. *Her* is of a sweet Disposition. *Us* were not of that Society. *Him, her, and me,* were all in one Pew. *Us* and *them* were at no great Distance. *Us* are all mortal. By Industry *us* are redeemed from the Molestations of Idleness. It is not *me* that reads so; it is *thee* that reads so ill.

It was *thee*; O Lord, who created all Things; *us* are the Workmanship of thy Hands; *thee* alone art worthy of Praises. Is it *him* that rides on the white Horse? Was it *her* that spoke last? Are *them* the intemperate People you spoke of? Are *them* not meager? Are *them* not sickly; Are *them* not spiritless?

Great Persons are like Flags on the Top of a Ship's Mast; as *them* are more high, so are *them* more subject to the Wind and Storms.

R U L E IV.

NOUNS of Number or Multitude may have a Verb, either of the Singular or Plural Number, though the Noun itself be Singular.

Note, Collective Nouns, or Nouns of Number or Multitude, are, Committee, Parliament, Mob, Part, Tribe, Corporation, Assembly, Synod, Convocation, City, Nation, People, Family, Flock, &c. This Rule is so easy, that there is no Occasion for Examples.

R U L E V.

WHEN two Nouns come together, the former is by the Addition of ('s), changed into the Genitive Case; as, the King's Prerogative, for the Prerogative of the King. Diana's Chastity, for the Chastity of Diana [6].

Examples

[6] When three or more Nouns are connected by the Conjunctions (and), (or), and (nor), the Genitive

Examples of false Syntax.

Do you see that *Boys Rudeness*, he had almost hit the *Womans Face*. This is *Johns Book*, he has read *Virgils Aeneid* and *Homers Iliad*. He admires *Horaces Art of Poetry* and *Ovids Works*. Have you read *Miltons Poems* or *Thomsons Seasons*? I have read *Popes Homer* and *Drydens Virgil*. The *Churches Peace* is to be maintained. That is the black *Bitches Puppy*. The *Fishes Tail* slipped out of my Hand. I held by the *Horses Mane*. *Georges Horse* gallops well. This is the *Pages Hat*. That is her *Graces Coach*. He drinks *Asses Milk*. This is *Charless Dog*; I found him in *St. Jamess Park*. A wife *Mans Anger* is of short Continuance. An *Harlots Breath* is the Gate of Death. A wife Son hears his *Fathers Instructions*.

A *Mans best or worst Fortune* is his Wife. A *Beggars Song* is more chearful than a *Thiefs*. Better to be a *Dogs Head* than a *Lions Tail*. Content is the *Poors Riches*, Desire the rich *Mans Poverty*. Good Education is the Foundation of *Mans Happiness*. Industry is *Fortunes right Hand*, and Frugality her left. Learning is the rich *Mans Ornament*, and the *Poors Riches*. Money is the *Misers God*, which he salutes at an humble Distance, and dares not be too familiar with. Make no *Mans Misfortune* the Subject of Derision. Poets give *Virtues Name* a never-dying Fame. Success is *Gods usual Reward of Diligence*; and Prosperity and Success are the industrious *Mans Attendants*. Two Boys ran away with that *Boys Hat*. Four Kings contended for one *Kings Crown*. Ten Sons had one *Sons Fortune* divided among them; and three

tive Case may be formed only from the last; but the Possessive, i. e. the ('s) is understood to each of the foregoing. As, these are Abraham, Isaac, and Jacob's Posterity. It is either Homer, Virgil, Horace, or Ovid's Works. It is neither Annibal, Pompey, Cesar, nor Alexander's Sword.

Sisters

Sisters took one *Sisters* all. Two Pages stood at this *Pages* back. All the Fishes run at that *Fishes* Approach. This *Bitches* Noise made three Bitches bark. Three Asses kicked against this *Asses* Sides. Two Dogs fastened on our *Dogs* Neck. These Bulls gored this *Bulls* Hide. All the Mares kicked at this *Mares* Foal. *Mans* Fall is *Mans* Misfortune. *Womans* Chastity is *Womans* Honour.

These Horses bit this *Horses* Neck. These Cats tore this *Cats* Skin. I can put these Needles through this *Needles* Eye. Three Soldiers came with one *Soldiers* Billet. Two Ships ran foul of one *Ships* Hawser.

R U L E VI.

WHEN a Pronoun comes before the Verb, it must be of the foregoing State; when it is set after the Verb, it must be of the following State.

Examples of false Syntax.

The Master loves *thou* and *I*, because *us* are diligent Boys. *Me* and *thee* can construe our Lessons. The Horse carries both *he* and *she*. *Thee* will never be a Scholar, if *thee* dost not study more diligently. *Me* and *my* Brother are twins. *Them* send *I* a needless Errand. Who learned *thou* to write? Where are the Apples, has *him* eat *they*? I taught *he* his Lesson, and *him* and *me* have Liberty to play.

Did you see my Sister? *Her* and *me* go to visit our Aunt, and I will buy *she* some Nuts. *Him* and *me* dance a Minuet; but *thee*, and *her*, and *them*, dance Country-Dances. Will you hear *I* my Lesson? Do you make *we* a Present of these Oranges? *Me* and *my* Cousin gave *they* these Figs.

Cyrus used to say, no Man ought to govern but *him* that is better than *them* that are governed. Could *us* rightly consider the Miseries of others, *us* should be more thankful for the many Mercies *us* enjoy. As *him* that is Master of a good Invention, shews himself to have a lively Fancy, so *him* that can make a good Collection, discovers a sound Judgment.

A con-

A conceited Man is naturally ungrateful; *him* has too great an Opinion of his own Merit, to value the most generous Acts of Kindness that can be done *he*: And as his Ingratitude will not let *he* serve any Man; so his Conceitedness will scarce ever suffer any Man to serve *he*. Epicurus mocked at all Pains that torment the Body; saying, if *them* were small, *us* should not mind *they*; and if violent, *them* would not last long.

Them that oppress the Poor to increase their Riches, and *them* that give to the Rich, shall surely come to want.

Consider, O Parent, the Importance of thy Trust; the Being *thee* hast produced, it is thy Duty to support. Upon thee it depends whether the Child of thy Bosom shall be a Blessing or a Curse to thyself; a useful or worthless Member to the Community. Prepare *he* early with Instruction, and season his Mind with the Maxims of Truth. Watch the Bent of his Inclination, set *he* right in his Youth, and let no evil Habit gain Strength with his Years. The Soil is thy own, let it not want Cultivation; the Seed which *thee* sowest, that also shalt *thee* reap. Teach *he* Obedience, and *him* shall bless *thou*; teach *he* Modesty, and *him* shall not be ashamed. Teach *he* Gratitude, and *him* shall receive Benefits; teach *he* Charity, and *him* shall gain Love. Teach *he* Temperance, and *him* shall have Health; teach *he* Prudence, and Fortune shall attend *he*. Teach *he* Sincerity, and his own Heart shall not reproach *he*.

Teach *he* Diligence, and his Wealth shall increase; teach *he* Benevolence, and his Mind shall be exalted. Teach *he* Science, and his Life shall be useful: teach *he* Religion, and his Death shall be happy.

R U L E. VII.

THE Pronoun when set alone, as an Answer to a Question, must be of the foregoing State; as, Who said it? I, *i. e.* I said it. Who did that? He, *i. e.* he did that. Who burned the Letters? They, *i. e.* they burned, &c.

K

Examples

Examples of false Syntax.

Who made that Pen? *Me.* Who spilt the Ink? *Him.* Who read the Letter? *Her.* Who said so? *Us.* Who tore the Books? *Them.* Who will have this Apriceock? *Me.* Who eat the Plumbs? *Her.* Who is Captain of this Form? *Me, Sir.* Who told you that? *Him.* Which of the Parties play best? *Them.* Which of you reads first? *Me.* Who abhors lying? *Us.* Which are the naughty Boys? *Them.* Who is the best Scholar? *Him.* Who told you that I was going to Town? *Her.* Who broke the Glass? *Her,* none but *her.* Who did all this Mischief? *Them,* who but *them.* Who, ingrate, heaped all these Favours upon you? *Me,* who but *me.*

R U L E VIII.

A Preposition has the following State of a Pronoun after it.

Examples of false Syntax.

He begged an Apple of *I,* to give to *thou.* These Oranges were sent to *I* by *he.* To *who* will you give that Cake? With *who* do you live? And from *who* did you get that Money? Will you go with *I,* or will you stay with *he?* I will write to *she,* to know if she spoke to *they* about it. He said he would run a Sword through *he.* I received a Letter from *he,* and another from *she.* You should not speak ill of *he,* nor of *she.*

God is my Refuge, I will trust in *he.* Put no Confidence in *she,* nor in *they.* Will you not confide in *I?* You may trust to *we?* He thinks himself above *thou* and *I.* Does he think himself above *we?* I have no Money about *I.* Follow after *he* and *she.* Let us play against *they?* We will not sit among *they.* Did you throw the Ball at *she?* He spoke not a Word before *we?* He walks behind *I.* It is beneath *I* to speak to *he.* I sit between *he* and *she.* It lies beyond *we.* It dropped beside *she.* It fell on *I.* The Cart ran over

over *be*. He shot the Arrow towards *they*. He put it under *I*. She can do nothing without *they*.

Receive not the Favours of a mercenary Man, reject the profered Kindnesses of *be* that is wicked; they will be a Snare unto *thou*. Of all Injustice, that is the greatest which imposes on *we* under the specious Shew of Kindness and good Meaning. Pride will make a Man dictate to his Superiors of *who* he ought to learn. Rebuke thy Servant without Passion, with soft Words, and strong Arguments, least he see a Fault in *thou*, whilst thou art reproving one in *be*. We ought not to judge of Mens Merits by their Qualifications, but by the Use they make of *they*. Withhold not good from *they* to *who* it is due. Folly is Joy to *be* that is destitute of Wisdom. Woe unto *be* that heapeth up Riches in Abundance, and rejoices alone in the Possession of *they*. Ill Reports do harm to *be* that utters them, and to those of *who* they are made, as well as to *they* who made them.

R U L E IX.

THE comparative Adverbs *than* and *as*, have the foregoing State of a Pronoun after them; except a Preposition expressed or understood comes between them and the Pronoun [7].

Examples of false Syntax.

He has eaten more than *me*. I have written more than *thee*. John reads better than *him*. Can you read better than *me*? He dances better than *her*, but

[7] *Whom* the following State of *who*, is used after *than*; as, my Father is dead, than whom, a better Man never lived. When the Verb is understood in the second Member of a Sentence, the following State of the Pronoun is set after *than* and *as*; as, he favours him more than *me*, i. e. than he favours *me*. I love him as well as *her*, i. e. as I love *her*.

she sings better than *him*. They run faster than *us*, but we can ride better than *them*. Though you are taller than *me*, yet I am a better Scholar than *thee*. There is not a more diligent Boy than *him*, nor a more modest young Lady than *her*. They have a shorter Lesson than *us*; yet by our Diligence we will be able to say sooner than *them*. You are two Years older than *me*. Who writes worse than *thee*? None abhors lying more than *him*, nor Idleness more than *her*. They are richer than *us*, but we are more learned than *them*. None studies harder than *me*; and nobody trifles more than *thee*. Is there a more pious Man than *him*? Or a more virtuous Woman than *her*? We study while they play; who, therefor, will be more happy than *us*, or who more miserable than *them*? I am as heavy as *him*, but not so heavy as *her*. You are as fair as *her*, but not so fair as *me*. I am as good a Scholar as *him*. Am not I as good as *thee*? I can write as well as *him*, and read as well as *her*. They can dispute as well as *them*. I can ride as well as *them*.

I have not so much Gold as *him*. I have as good a Right as *her*. You have not so good a Right as *us*. Why do not they go as well as *us*? You have given him more than *I*. You have sent her as much as *he*. You have done more for him than for *I*. You have left as much to him as to *she*. He has done more for them than for *we*. It will lie as heavy upon them as upon *we*. He will give you a Share as well as *he*.

R U L E X.

THE relative Pronoun must agree with its Antecedent, that is, its foregoing Noun or Nouns, in Number and Gender; as, this is the Boy *who* studies so diligently, *he* will certainly be a very great Man. This is the Woman *who* wrote the Letter, *she* spells very well. This is the Orange *which* you gave me, *it* is very bitter. I highly prize the Rules of Grammar, *they* teach to speak and write correctly.

Observe, that *who* and *whom* relate to Persons, and *which* and *what* to Things.

Examples of false Syntax.

That Table is wet, *he* must be wiped. This Pen is bad, *she* must be mended. The Tree must be pruned, else *he* will bear no Fruit. Thy Brother is a good Scholar, and behaves genteely, *she* is much praised. My Sister goes into the Country, and *he* returns on Wednesday. This Boy reads well, *it* is a good Child. Your Daughter plays well on the Harpsicord, *it* has a good Taste. My Father and Mother are very healthy, though *we* are advanced in Years. My Brother and I were in Town last Week, and *ye* saw the Lord-Mayor in his State Coach. You and I will go to Church, where *they* will hear a good Sermon. My Father and Mother come here next Week, and *ye* intend to stay a few Days.

The Wind blew off *my* Hat, and I cannot find *her*. That Candle is too small, you cannot see with *her*. I will make you a Present of my Top, *he* is a very good one. That Man runs fast, *it* will be here first. He is the Man *which* brought the News. This is the Woman *which* speaks French. These are all the Boys *which* were idle. That is the House *who* was burned down. This is the Book *who* you sent me. Are these the Apples *who* I sent you? He is a wise Man *which* speaks little.

Demetrius compares Prosperity to the Indulgence of a fond Mother, *who* often ruins the Child; but *she* compares the Affection of the divine Being to that of a wise Father, *which* would have *her* Sons to labour, to feel Disappointment and Pain, that they may gather Strength, and improve their Fortitude: There are not on Earth, says *she*, a Spectacle more worthy the Regard of a Creator intent on *her* Works, than a brave Man superior to *her* Sufferings: It must be a Pleasure to Jupiter himself, to look down from Heaven, and see that great Man Cato, amidst the Ruins of *its* Country, preserving *its* Integrity. As our Station is higher in the World, the more Care we should take

of our Lives and Actions, that *ye* be kept within the Compass of Lowliness and Humility.

Aurelius used to say, that he would not part with the little *she* had learned, for all the Gold in the World; and that *it* had more glory from what *she* had read and written, than from all the Victories *it* had won, and all the Realms *she* had conquered. By Experience know a Man to be faithful before you approve *her* your Friend. Atys, the Son of Cresus, *which* had been dumb all *her* Life, when *she* saw a Soldier of Cyrus ready to kill *her* Father, by the Force of natural Affection, broke the Strings of *her* Tongue, and cried out, O kill not Cresus the King! Could we rightly consider the Miseries of others, *they* should be more thankful for the many Mercies *they* enjoy. He *which* is not satisfied with what *you* now enjoys, it may reasonably be suspected *you* never will with what *you* may possess.

Demetrius the Athenian advised King Ptolomy to read Books of History, and such *who* treated of Government; for *ye* will tell Princes *that* Truths, *who* a flattering Courtier dares not.

R U L E XI.

AN Adjective must agree with its Substantive in Number; as, this Man, these Men; that Woman, those Women.

Note, *This*, which in the Plural makes *these*, and *that*, which makes *those*, are all the Adjectives in our Language that vary their Number: For English Adjectives have neither Gender, Number, nor Case. It has been usual to join *this* and *that*, to a Noun of the Plural Number, when such Noun has no Singular; as, by this Means, by that Means; which we find better written now, by these Means, by those Means.

Examples of false Syntax.

This Bellows will not blow. *This* Tongs is too heavy. *That* Books are well bound. *Those* Book is much

much torn. *This* Pens is too soft. *These* Fiddle is not good. *Those* Paper is too thin. *That* Men eat heartily. *Those* Man drinks sparingly. *This* Boys are very idle. *That* Girls are very frolicksome.

It is not so much *these* or *those* Profession or Quality among Men that gives us Honour and Esteem, as the well or ill behaving ourselves in *that* several Stations. In Rome, whoever did *this* five Things, viz. Disobeyed his Father, robbed the Temple, hurt a Widow, fled from Battle, or injured a Stranger, were banished the City. A sound Mind in a sound Body, is a short, but full Description of a happy State in *these* World: He that has *this* two, has little more to wish for: And he that wants either of them, will be but little the better for any Thing else. Better it is to fall among Crows than Flatterers; for *that* only devour the Dead, *this* the Living. Solon made a Law, that *that* Parents should not be relieved in their old Age by their Children, who did not take Care to give them a virtuous Education. The Evils naturally incident to human Life, are numerous enough, without being multiplied by *that* of Choice. When Saladine returned from his Conquest in the East, he caused his Shirt to be carried on the Top of a Spear, with *these* Proclamation, *these* is all the victorious Saladine shall carry to his Grave [7].

RULE

[7] The Scholar is often at a Loss concerning the Use and Order of *this* and *that*, with their Plurals *these* and *those*: *This* and *that*, and likewise their Plurals, are always opposed to each other in a Sentence. When *this* and *that* relate to some foregoing Words, or a former Sentence, *this* refers (like *hic*) to the latter; *that* (like *ille*) to the former; as, their Judgment in *this*, we may not, and in *that*, we need not follow. So the Plural *these* relates to the Persons or Things last mentioned, and *those* to the first; as, more Rain falls in June and July than in December and January; but it makes a much greater Shew up-

R U L E XII.

A Comparative Adverb must not be set before an Adjective compared by *er* or *est*; as, softer, softest; not more softer, most softest, &c.

Exercises of false Syntax.

That Swan is *more* whiter than Snow. That Crow is *more* blacker than Jet. London is *more* larger than Paris. My Book is *more* cleaner than yours. She is *more* wiser than he. Solomon was the *most* wisest of Men. She was the *most* handsomest of her Sex. He is the *most* honestest Man alive. He was the *most* fittest Person for that Undertaking. John is *more* taller than Thomas, but he is a *more* better Man. My Hand is *more* cleaner than yours, but your Hand is *more* softer than mine. My Book is *more* better bound than yours, though yours be *more* dearer. He has the *most* prettiest Behaviour, and the *most* genteelest Walk of any in the School. He is the *most* worthiest Man

on the Earth in *these* Months than in *those*, because it lies longer upon it. Thus we see that *this* and *that* are relative, as well as demonstrative Pronouns.

It may be observed in general, that when *this* or *that* is used alone, i. e. not opposed to each other; that *this* is spoken or written of Persons or Things immediately present, and, as it were, before our Eyes, or next or nearest with Relation either to Place or Time; as, this Man I love, this Book I like, &c. i. e. the Man or Book immediately before me, either with respect to Proximity of Thought, immediately spoken of, or nearest with Relation to Time or Place. *That*, is spoken or written of Persons or Things passed, absent, or distant in Relation to Time and Place; as, that Man, that Book, &c. i. e. a Man and Book absent; distant, seen, thought of, and mentioned before. The Plurals *these* and *those*, follows each the Rule of its Singular.

alive

alive. He was the *most wickedest* among them. This is the *most* sowerest Apple I ever tasted.

The *most* readiest Way to arrive at Glory, is to be what we desire to be accounted. The *most* strongest Things is in Danger even from the *most* weakest. It is the *most* highest Ingratitude to overlook a thousand Mercies, and murmur at one Affliction. He is a *more* happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants that Blessing. He is a happy Man that has a true Friend; but he is *more* happier that does not stand in need of one. Bajazet, being overcome by Tamerlane, was shut up in an Iron Cage; which was but a Remove from a *more* larger into a *more* lesser Room: For to an ambitious Mind, the whole World is but a *more* wider Cage.

Beware of Drunkenness; it impairs the Understanding, wastes the Estate, banishes the Reputation, consumes the Body, and renders a Man of the *most* brightest Parts, the common Jest of the *most* meanest Clown. Gentle and prudent Reply to indecent and scurrilous Language, is the *most* severest, though *most innocentest* Revenge. Religion is the *most chearfullest* Thing in the World; and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them. There is not a *more certainer* or surer Sign of a Coward, than his swearing, bragging, and bullying.

N. B. Take Care to distinguish such Adjectives as are compared only by *more* and *most*; for they never take *er* or *est* at the End; as, more wicked, most wicked, not more wickeder, most wickedest, &c.

C H A P. III.

PROMISCUOUS EXERCISES in PROSE and
VERSE on all the foregoing Rules.

ON CONVERSATION.

SOCIETY *subsist* among Men by a mutual Communication of their Thoughts to each other. Words, Looks, Gesture, and different Tones of Voice, *is* the Means of that Communication. I *speaks*, and in an Instant my Ideas and Sentiments *is* communicated to the Person *which bear I*; my Soul in a Manner *pass* into his. This Communication of my Thoughts *are* again the Occasion of others in *be*, *who* he communicate to *I* in his Turn. Hence *arise* one of the most lively of our Pleasures; by *this* Means too *us* enlarges our Knowledge, and this reciprocal Commerce *are* the principal Source of our intellectual Wealth.

The first Rule with regard to Conversation, *are* to observe all the Laws of Politeness in *him*. *These* Rule *are* of all others the most indispensable. It is not in every *ones* Power perhaps to have fine Parts, say witty Things, or tell a Story agreeably; but every Man *mayest* be polite, if *him please*, at least to a certain Degree. Politeness *have* infinitely more Power to make a Person loved, and his Company sought after, than the most extraordinary Parts or Attainments *him* can be Master of. *This* scarce ever *fails* of exciting Envy, and Envy *have* always some Ill-will in it. If you *wouldst* be esteemed, make yourself be loved; *us* always esteems the Person *us* loves more than *him* deserve, and the Person *us* does not love, as little as ever *us* can; nay, *us* does all *us* can to despise *be*, and commonly succeed in it. Great Talents for Conversation *requires* to be accompanied with

with great Politeness; *him which eclipse others owe they great Civilities; and whatever a mistaken Vanity mayest tell we, it is better to please in Conversation than to shine in him.*

Another general Rule in Conversation *are*, to conform yourself to the Taste, Character, and present Humour of the Persons you *converses* with. This Rule *art* a Consequence of the foregoing; Politeness *dictate* it, but it *require* a large Fund of good Nature and Complaisance to observe *her*; not but a Person must follow his Talent in Conversation; do not force Nature, no one ever *didst* it with Success. If you *has* not a Talent for Humour, or Raillery, or Story-telling, never attempt *they*. Contain yourself also within the Bounds of what you *knows*, and never talk upon Things you *is* ignorant of, unless it be with a View to inform yourself. A Person cannot fail in the Observance of *these* Rule without making himself ridiculous; and yet how often *does us* see *her* transgressed! Some, who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others *which is* capable of Reasoning, and *wouldst* make a Figure in grave Discourse, *wilt* yet constantly aim at Humour and Pleasantry, though with the worst Grace imaginable.

Hence it *are*, that *us* sees a Man of Merit sometimes appear like a Coxcomb, and *bears* a Man of Genius talk like a Fool. Avoid Disputes as much as possible. In order to appear easy and well bred in Conversation, you *mayest* assure yourself it *require* more Wit, as well as more good Humour, to improve, than to contradict the Notions of another; but if you are at any Time obliged to enter on an Argument, give your Reasons with the utmost Coolness and Modesty, two Things *who* scarce ever fail of making an Impression on the Hearers. Besides, if you *is* neither dogmatical, nor *shows* either by your Actions or Words that you *is* full of yourself, all *wilt* the more heartily rejoice at your Victory; nay, *shouldst* you be pinched in your Argument, you *mayest* make.

make your Retreat with a very good Grace; you were never positive, and *is* now glad to be better informed. This *have* made some approve the Socratical Way of Reasoning, where, while you scarce *affirms* any Thing, you *canst* hardly be caught in an Absurdity; and though possibly you *is* endeavouring to bring over another to your Opinion, *who* is firmly fixed, you *seems* only to desire Information from *he*.

In order to keep that Temper *who* is so difficult, and yet so necessary to preserve, you *mayest* please to consider, that nothing can be more *unjust* or ridiculous, than to be angry with another, because *him* are not of your Opinion. The Interest, Education, and Means by *whom* Men *attains* their Knowledge, *is* so very different, that it *are* impossible *them* *shouldst* all think alike, and *him* *have* at least as much Reason to be angry with you, as you with *he*. Sometimes, to keep yourself cool, it may be of Service to ask yourself fairly, what might have been your Opinion, *hadst* you all the Biasses of Education and Interest your Adversary *mayst* possibly have? But if you *contends* for the Honour of Victory alone, you may lay down this as an infallible Maxim, that you *canst* not make a more false Step, or give your Antagonist a *more* greater Advantage over you, than by falling into a Passion.

When an Argument is over, how many weighty Reasons *do* a Man recollect, *who* his Heat and Violence made *he* utterly forget?

It *art* yet more absurd to be angry with a Man because *him* *do* not apprehend the Force of your Reasons, or give weak ones of his own. If you *argues* for Reputation, *these* make your Victory the *more* easier; *him* *is* certainly in all Respects an Object of your Pity, rather than Anger; and if *him* *canst* not comprehend what you *does*, you *oughtest* to thank Nature for her Favours, *which* *have* given you so much the *more* clearer Understanding.

You may please to add *these* Consideration, that among your Equals no one *value* your Anger, *who* only *prey* upon its Master; and perhaps you *mayst* find

find it not very consistent either with Prudence, or your Ease, to punish yourself whenever you *meets* with a Fool or Knave.

If you *propose* to yourself the true End of Argument, *who art* Information, it may be a seasonable Check to your Passion; for if you *searches* purely after Truth, it will be almost indifferent to you where you *finds him*. I cannot omit in this Place an Observation *who me has* often made, namely, that nothing *procure* a Man more Esteem, and less Envy from the whole Company, than if *him chuse* the Part of Moderator, without engaging directly on either Side in a Dispute. *These give* him the Character of impartial, *furnish* *he* with an Opportunity of sifting Things to the Bottom, of shewing his Judgment, and of sometimes making handsome Compliments to each of the contending Parties. I shall close *these* Subject with giving you one Caution: When you *hath* gained a Victory, do not push it too far; it *art* sufficient to let the Company and your Adversary see it *art* in your Power, but that you *is* too generous to make use of it.

The Faculty of interchanging our Thoughts with one another, or what *us expresses* by the Word Conversation, *have* always been represented by moral Writers, as one of the *most* noblest Privileges of Reason, and *who* more particularly set Mankind above the Brute Part of the Creation. Though nothing so much *gain* upon the Affections as this extempore Eloquence, *who us has* constantly occasion for, and *is* obliged to practice every Day, *us* very rarely *meets* with any *which* excel in *him*. The Conversation of most Men *are* disagreeable, not so much for want of Wit and Learning, as of good Breeding and Discretion.

If you *resolves* to please, never speak to gratify any particular Vanity or Passion of your own, but always with a Design either to divert or inform the Company. A Man *which* only *aim* at one of *this*, *art* always easy in his Discourse; *him art* never out of Humour at being interrupted, because *him consider* that *that which* *hears* *he* is the best Judges, whether
what

what *him* was saying could either divert or inform *they*.

A modest Person seldom *fail* to gain the good Will of those *him* *converse* with ; because nobody *envy* a Man *which* do not appear to be pleased with himself. *Us* *shouldst* talk extremely little of ourselves. Indeed, what can *us* say ? It *wouldst* be as imprudent to discover our Faults, as ridiculous to count over our fancied Virtues. Our private and domestic Affairs *is* no less improper to be introduced into Conversation. What *do* it concern the Company how many Horses you *keeps* in your Stables ? Or whether your Servant *art* most Knave or Fool ? A Man *mayest* equally affront the Company *him* is in, by engrossing all the Talk, or observing a contemptuous Silence.

Before you *tells* a Story, it *mayest* be generally not amiss to draw a short Character, and give the Company a true Idea of the principal Persons concerned in *him*. The Beauty of most Things consisting not so much in their being said or done, as in their being said or done by such a particular Person, or on such a particular Occasion. Notwithstanding all the Advantages of Youth, few young People *pleases* in Conversation ; the Reason *are*, that Want of Experience *make* *they* positive ; and what *them* *says* *are* rather with a Design to please themselves than any one else. It *art* certain, that Age itself *shalt* make many Things pass well enough, *who* *wouldst* have been laughed at in the Mouth of one much younger. Nothing however *are* more insupportable to Men of Sense, than an empty formal Man, *which* *speak* in Proverbs, and *decide* all Controversies with a short Sentence. *These* Piece of Stupidity *are* the more insufferable, as it *put* on the Air of Wisdom.

A prudent Man *wilt* avoid talking much of any particular Science for *whom* *him* *art* remarkably famous. There *are* not, I *thinks*, a more handsomer Thing said of Mr. Cowley in his whole Life, than that none but his intimate Friends ever discovered *him* *wast* a great Poet by his Discourse. Besides the Decency of *these* Rule, *he* *art* certainly founded in good Policy.

Policy. A Man *which* talk of any Thing *him* are already famous for, *have* little to get, but a great deal to lose. *Me* might add, that *him* *which* is sometimes silent on a Subject where every one are satisfied he *couldst* speak well, *wilt* often be thought no less knowing in other Matters, where perhaps *him* art wholly ignorant.

Whenever you *commands*, add your Reasons for doing so; it is *these* *who* distinguish the Approbation of a Man of Sense from the Flattery of Sycophants, and Admiration of Fools.

Raillery are no longer agreeable than while the whole Company are pleased with *him*. *Me* *wouldst* least of all be understood to except the Person rallied.

Though good Humour, Sense, and Discretion, seldom *fails* to make a Man agreeable, it *mayest* be no ill Policy sometimes to prepare yourself in a particular Manner for Conversation by looking a little farther than your Neighbours into whatever are become a reigning Subject. If our Armies is besieging a Place of Importance abroad, our House of Commons debating a Bill of Consequence at home, you *canst* hardly fail of being heard with Pleasure, if you *has* nicely informed yourself of the Strength, Situation, and History of the first, or of the Reasons for or against the latter. It will have the same Effect, if when any single Person *begin* to make a Noise in the World, you *canst* learn some of the most smallest Accidents in his Life or Conversation, *who* though *them* is too fine for the Observation of the Vulgar, give more Satisfaction to Men of Sense (as *them* is the best opening to a real Character) than the Recital of his most glaring Actions. I *knows* but one ill Consequence to be feared from this Method, namely, that coming full charged into Company, you *shouldst* resolve to unload, whether an handsome Opportunity *offer* itself or no.

Though the asking of Questions *mayest* plead for itself the specious Name of Modesty, and a Desire of Information, *he* afford little Pleasure to the rest of the Company, *which* is not troubled with the same

same Doubts ; besides, *him which ask* a Question *wouldst* do well to consider, that *him liest* wholly at the Mercy of another, before *him receivest* an Answer.

Nothing *art* more *fillier* than the Pleasure some People *takes* in what *them calls* speaking their Minds. A Man of *these* Make *wilt* say a rude Thing for the mere Pleasure of saying it ; when an opposite Behaviour, full as innocent, *mightest* have preserved *her* Friend or made *her* Fortune.

It *are* not impossible for a Man to form to himself as exquisite a Pleasure in complying with the Humour and Sentiments of others, as of bringing others over to *its* own ; since it *are* the certain Sign of a superior Genius, *who* can take and become whatever *Dress be please*. I *shalt* only add, that besides what *me has* here said ; there *are* something that can never be learned but in the Company of the Polite. The Virtues of Men *is* catching as well as their Vices ; and your own Observations added to *this wilt* soon discover what it is *who command* Attention in one Man, and *make* you tired and displeased with the Discourse of another.

As Di'monds rough, no Lustre *canst* impart
Till their rude Forms *is* well-improv'd by Art ;
So untaught Youth, *us* very rarely *finds*
Display the dazzling Beauties of the Mind,
Till Art and Science *is* to Nature join'd.

Children like tender Oziers *takes* the Bow,
And as *them* first *is* fashion'd always *grows* :
For what *us* learns in Youth, to that alone
In Age, *us is* by second Nature prone.

A Man *which changest* Gold for burnish'd Brass,
Or small true Gems for worthless Toys of Glass ;
Art not (at length) more certain to be made
Ridiculous, and wretched by the Trade,
Than *him which sell* a solid Good, to buy
The gawdy Paint of Pride and Vanity.

Decreed by God, in Mercy to Mankind,
Our Troubles *is* to this short Life confin'd.

Want

Want, Weakness, Pain, Disease, and Sorrow *has*
Their general Quietus in the Grave.

The Living never *shouldst* the Dead lament,
Death's our Reward and not our Punishment.

Delays *is* Dangerous, take a *Friends* Advice;
Begin, be bold, and venture to be wise;
Him which defer his Work from Day to Day,
Do on a *Rivers* Bank expecting stay,
Till the whole Stream *who* stopt *he shouldst* be gone,
Who as *her* run, for ever will run on.

Dreams *is* but Interludes *who* Fancy make,
When Monarch Reason *sleep*, *these* Mimic wake;
Compound a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.

Light Fumes *is* merry, grosser Fumes *is* sad;
Both *is* the reasonable Soul run mad.
And many monstrous Forms in Sleep *us* sees
That never *was*, nor *is*, nor e'er shall be.

Ev'n I condemn the hated Ills *me* acts,
And thus a double Misery *contracts* :
Yet of my Chains *I's* not so weary grown,
But that *me* still *is* putting others on :
For Sin *have* always *these* attending Curse,
To back the first Transgression with a worse.

Friends *is* like Leaves *who* on the Trees *does* grow,
In *Summers* prosp'rous State much love *them* shows ;
But *is* *thee* in Adversity ? Then *them*
Like Leaves from Trees in Autumn, falls away.
Happy *is* *him* *which* have a Friend indeed ;
But him more happier *is*, *which* none do need.

Friends *is* like Gold : If true *he'll* never leave *thou* ;
Yet both, without a Touch-stone, *mayst* deceive *thou*.

How wretched is the Man *which* crave for more,
Yet suffer Want when *it* have Gold in Store ?
Pinchest its Guts, and Shame *itself* with Rags,
'To please *its* greedy Soul with uselefs Bags.

Happy the Man, *me* grants, thrice happy *him*,
Which canst through gross Effects their Causes see ;
Whose Courage from the Depth of Knowledge *spring*,
Nor vainly fear inevitable Things ;

But

But *do her* Walk of Virtue calmly go
Thro' all the Alarms of Death and Hell below.

Oh! happy, if *him* knew his happy State,
The Swain, *which* free from Business and Debate,
Receive his easy Food from *Natures* Hand,
And just Returns of cultivated Land.

No Palace with a lofty Gate *him want*
T'admit the Tides of early Visitants,
With eager Eyes devouring as *them passer*
The breathing Figures of Corinthian Brads.

Oh! to what heav'nly Pitch that Soul *aspire*,
Which crave no more than *Natures* Need *require* ;
But *study* to be sober, wise, and good,
Content with mod'rate Fortune, and mean Food ;
Which envy no *Mans* Honour or Estate,
Nor yet *despise* those crush'd down by Fate.

What a vast Trouble *are* a great Estate ?
Many the Snares *who does* attend the Great ;
And since in Penury *us is* oppress'd,
It plainly *prove* the middle State the best.

If any ask *I*, what *wouldst* satisfy
To make Life easy ? Thus *me wouldst* reply ;
As much as *keep* out Hunger, Thirst, and Cold ;
Or what contented Socrates of old :
As much as made wise Epicurus blest,
Which in small Gardens *spacious* Realms *possess'd* :
This are what *Natures* Want *mayst* well suffice ;
Him which ask more, art covetous, not wise.

Such *are* the gloomy State of Mortals here,
Us knows not what to wish, or what to fear.
What then *remain* ? *Is us* depriv'd of Will ?
Must *us* not wish, for fear of wishing ill ?
Receive my Counsel, and securely move ;
Entrust thy Fortune to the Pow'rs above ;
Leave *they* to manage for *thou*, and to grant
What their unerring Wisdom *see thou* want.

First worship God ; *him which forget* to pray,
Bid not himself Good-morrow, nor Good-day.
Let thy first Labour be to purge thy Sin ;
And serve *he* first, whence all Things *didst* begin.

Pray for Things lawful, don't that Bound exceed;
 For God, before you *asks*, *know'st* what you *needs*:
 But Silence in the Soul doth *him* abhor;
 Mercies *is* small, if not worth asking for.

THE DREAM.

Me dreamt, that buried in my Fellow-clay,
 Close by a *Beggars* Side *me* lay;
 And as so mean an Object shock'd my Pride,
 Thus like a Corpse of Consequence *me* cry'd:
 Scoundrel, be gone, and henceforth touch *I* not;
 More Manners learn, and at a Distance rot.
 How! Scoundrel! with a *more* haughtier Tone, cry'd
 him;
 Proud Lump of Earth, *I* *scorns* thy Words and *thou*:
 Here all *is* equal, now thy Case *art* mine;
These are my rotting Place, and *those* is thine.

ON HAPPINESS.

O Happiness! our *Beings* End and Aim!
 Good, Pleasure, Ease, Content! whate'er thy Name;
 That Something, *who* still prompt th' eternal Sigh;
 For *whom* us bears to live, nor fears to die.
Who still so near *we*, yet beyond *we*-lie;
 O'erlook'd, seen double, by the Fool and Wise.
 Plant of celestial Seed! if dropt below,
 Say in what mortal Soil *thee* *deigns* to grow?
 Fair-opening to some *Courts* propitious Shrine?
 Or deep with Diamonds in the flaming Mine?
 Twin'd with the Wreaths Parnassian Laurels *yields*?
 Or reapt in Iron Harvests of the Field?—

Ask of the learn'd the Way, the learn'd *is* blind:
 This *bid* to serve, and to that shun Mankind.
 Some *places* the Bliss in Action, some in Ease;
 Those *calls* it Pleasure, and Contentment these.—
 Take *Natures* Path, and mad *Opinions* leave,
 All States *canst* reach *him*, and all Heads conceive:
 Obvious her Goods, in no extreme *them* *d-wells*,
 There *need* but thinking right, and meaning well;

And

And mourn our various Portions as *us pleases*
 Equal *art* common Sense, and common Ease.—
 Order *art* *Heavens* first Law ; and *these* confess,
 Some *is*, and must be greater than the rest ;
 More *richer*, more *wiser* ; but who infers from hence,
 That such *is* happier, *shock* all common Sense.—
 Know all the Good *who* Individuals *finds*,
 Or God and Nature meant to mere Mankind ;
Reasons whole Pleasure, all the Joys of Sense,
Lies in three Words, Health, Peace, and Competence,
 But Health *consist* with Temperance alone ;
 And Peace, O Virtue ! Peace *art* all thy own.

CHAP. IV.

OF ELLIPSIS OR SUPPRESSION, and of TRANSPOSITION or the TRANSPLAC- ING of WORDS.

ALL Construction is either true or apparent, or, in other Words, just and figurative. True Construction is founded upon the essential Properties of Words, and is almost the same in all Languages. Apparent Construction entirely depends upon Custom, which either for Elegance, Brevity, or Dispatch, leaves out a great many Words otherwise necessary to make a Sentence perfectly full and grammatical.

What is Ellipsis ? Ellipsis is an elegant Suppression (or the leaving out) of a Word or Words in a Sentence.

1. The Nominative Word or Words are often elegantly suppressed ; as, God Rewards the righteous, and (God) punishes the wicked.

2. The Verb or Verbs are often suppressed ; as, Give your Heart to your Creator ; (give) Reverence to your Superiors ; (give) Honour to your Parents ; (give) your Bosom to your Friend ; (give) Diligence

to your Calling; (give) Ear to good Counsel; and (give) Alms to the Poor.

3. The personal Relatives, for the most part, are suppressed when the Noun is expressed; as, Man (he) is the Lord of this lower World. Woman (she) is the fairest Part of the Creation. The Palace (it) stands on a Hill. John and I (we) live in the Country. Thomas and you (ye) are good Scholars. Men and Women (they) are rational Creatures.

4. The Relatives *whom*, *which*, and *that*, are often suppressed; as, That is the Man (whom or that) I sent. This is the Book (which or that) you bought.

5. The antecedent Word is generally left out; as, Beware of Idleness, which (Idleness) is an Enemy to Virtue. They appoint a Day, on which (Day) they were to meet, &c.

6. When a Noun is expressed before the Genitive Case, it is always suppressed after it; as, The largest Hat is the Master's (Hat). The finest Coach is the King's (Coach). Also when the Noun has *this* or *that* before it; as, This Chair is the Master's (Chair). That Coach is the King's (Coach). But if the Noun be expressed after the Genitive Case, then the Noun is left out immediately after *this* and *that*; as, This (Coach) is the King's Coach. That (Hat) is the Master's Hat.

7. All the Words of a Question after the interrogative Word are generally suppressed in the Answer; as, Who—created Man? God—(created Man). Who—was the first Man in the World? Adam—(was the first Man in the World). Where—was you born? (I was born)—in London. Who—says that Homer is the Prince of Poets? I—(say that Homer is the Prince of Poets).

8. The second Member of a Sentence is commonly suppressed after *than* and *as*; as, He can dance better than I—(can dance). You can read as well as he—(can read). Does any one love you better than I—(love you)?

9. The

9. The Ellipsis is often in the first Member of a Sentence ; as, I ever was (strictly attached to his Interest), and ever shall be strictly attached to his Interest.

10. When a Noun has two or more Epithets, it is only expressed after the last ; as, Do you ride the white (Horse), or black Horse ? Is it red (Wine), or white Wine ? He is an honest, sober, industrious Man, i. e. he is an honest Man, a sober Man, &c.

11. Such Nouns as Hand, Sign, Ship, &c. are commonly suppressed ; as, Turn to the right (Hand) ; turn to the left (Hand). He is at the (Sign of) Lion, Tyger, &c. He belongs to the (Ship) Defiance, &c.

12. Thing, Act, Task, and Matter, are frequently left out ; as, It is easy to swim where the Head is born up, i. e. it is an easy Thing, Act, &c. It is hard to kick against the Pricks, i. e. it is a hard Thing, &c. It will be difficult to accomplish that, i. e. it will be a difficult Thing, Act, Task, or Matter to, &c.

13. The Conjunction *and*, when it connects several Words, is only expressed before the last ; except where it renders every Word emphatical, as in the Sentence quoted before from Livy, viz. For Sleep, and Wine, and Feasts, and Strumpets, and Bagnios, and Rest, that through Custom, &c.

14. The Conjunction *that*, is often left out ; as, I desire (that) you would send for him directly. I think (that) I saw him Yesterday. I am glad (that) you are well.

15. The Preposition *to*, is often left out ; as, Give (to) me, reach (to) me, send (to) me, &c.

16. Sometimes a whole Sentence is left out ; as, As it is our Duty to pay Respect and Deference to all who are virtuous, and have the Interest of their Country, and the Welfare of Society at Heart ; so (it is our Duty to pay Respect and Deference) to those also who discharge the Offices of State with Integrity and Honour.

As it would have been a very tedious, and perhaps unnecessary Task, to have enumerated all the Variety of Words that are suppressed in our Language; I have contented myself with exhibiting the most common or general Species of Ellipsis; which being further illustrated by the following Examples, will, I think, be sufficient (at least, with a little further Practice and Information from a Master) for the Scholar's thoroughly Understanding the Nature of Ellipsis, and consequently true Construction.

Examples shewing the Method of supplying the Ellipsis, or of resolving Sentences.

1. A clear Conscience needs no Excuse, and fears no Accusation.
2. Education makes or marrs the Man: Youth well instructed will hardly err.
3. Children require Instruction as well as Provision.
4. Man is admirably formed for particular social Attachments and Duties: There is a peculiar and strong Propensity in his Nature to be affected with the Sentiments and Dispositions of others.
5. Wisdom acquaints us with ourselves, our own Temper and Constitution, our Propensions and Passions, our Habitudes and Capacities; a Thing not only of mighty Advantage, but of infinite Pleasure and Content to us.
6. Whoever wisely considers the Miseries of human Life, will certainly prepare for a better, since Infancy is attended with Folly, Youth with Disorder, and Age with Infirmity.
7. Friendship is the Union of two Souls by Means of Virtue; the common Object and Cement of their mutual Affection: Without Virtue or the Supposition of it, Friendship is only a mercenary League, an Alliance of Interest, which must dissolve of Course, when that Interest decays, or subsists no longer.
8. Opportunities neglected, may not only debar us of many great and noble Advantages; but may
create

create many melancholy Reflections and anxious Thoughts; since they do not often happen, and when past, are irrecoverable.

RESOLVED.

1. A clear Conscience (it) needs no Excuse, and (a clear Conscience it) fears no Accusation.

2. Education (it) makes, or (Education it) mars the Man: Youth well instructed (they) will hardly err.

3. Children require Instruction as well as (they, Children, require) Provision.

4. Man is admirably formed for particular social Attachments, and (Man is admirably formed for particular social) Duties: There is a peculiar and (there is a) strong Propensity in his Nature to be affected with the Sentiments (of others), and (to be affected with the) Dispositions of others.

5. Wisdom (it) acquaints us with ourselves, (Wisdom acquaints us with) our own Temper, and (Wisdom acquaints us with our own) Constitution, (Wisdom acquaints us with) our Propensions, and (Wisdom acquaints us with our) Passions, (Wisdom acquaints us with) our Habitudes, and (Wisdom acquaints us with our) Capacities; a Thing not only of mighty Advantage (to us), but (a Thing) of infinite Pleasure (to us), and (a Thing of infinite) Content to us.

6. Whoever wisely considers the Miseries of human Life (he) will certainly prepare for a better (Life), since Infancy (it) is attended with Folly, (since) Youth (it is attended) with Disorder, and (since) Age (is attended) with Infirmity.

7. Friendship (it) is the Union of two Souls, by Means of Virtue; the common Object, and (the common) Cement of their (two Souls) mutual Affection: Without Virtue, or (without) the Supposition of it (Virtue), Friendship (it) is only a mercenary League, (and Friendship it is only) an Alliance of Interest, which (Friendship) must dissolve of Course, when that Interest decays, or (when that Interest) subsists no longer.

8. Opportunities

8. Opportunities neglected, (they) may not only deprive us of many great and (of many) noble Advantages ; but (Opportunities neglected) may create many melancholy Reflections, and (Opportunities neglected may create many) anxious Thoughts ; since they (Opportunities) no not often happen, and when (they, Opportunities, are) past, (they, Opportunities), are irrecoverable.

Let it be observed in general, that it is inelegant to repete the same Word or Words in a Sentence, especially when they expres the same Thing ; except,

1. Where the Sense would be obscure without the Repetition ; as, A *good* Man leads a *good* Life. A *bad* Wife often makes a *bad* Husband ; where (good) and (bad) must be repeted.

2. In order to rouse and excite our Attention, and add Strength and Lustre to a Discourse, the same Words are repeted in a Sentence ; as, *Every* Action, nay, *every* Intention, *every* Design of Men, is known to the Almighty : He sees not only *what* they do, but *what* they aim at.

What is Transposition ? Transposition is the placing the Words of a Sentence out of their natural Order. The Order of Words in a Sentence are either natural or artificial.

Natural Order is when the Words of a Sentence naturally follow one after another, in the same Order with the Conceptions of our Minds.

Artificial Order is when Words are so ranged, as to render them most agreeable and harmonious to the Ear, but so that the Sense be not thereby obscured.

We shall just observe, that the clearest and purest Writers use the fewest Transpositions, and that they are more allowable in Poetry than in Prose.

Examples of Transposition and Ellipsis together.

1. Do you, Father, take in your Hand the sacred Symbols, and the Gods of our Country : For me just come from War, so fierce and recent Bloodshed,

Is

to

to touch them would be Profanation, till I have purified myself in the living Stream.

2. It is a certain Mark of a great Mind, in the pleasant Gales of Prosperity to preserve the Soul from Pride and Insolence; and in the rough Storms of Adversity, to shun depressing Anxiety.

3. He who will true Examples learn to give,
First let him learn to die, and then to live.

4. No Bounds th' Almighty's Glory can restrain,
Nor Time's Dimensions terminate his Reign;
At his Reproof convulsive Nature shakes,
And shiv'ring Earth from its Foundation quakes:
His awful Touch the solid Mountains rends,
And curling Smoke in pitchy Clouds ascends.

5. For the few Hours of Life allotted me,
Give me, great God, but Bread and Liberty;
I'll beg no more: If more thou'rt pleas'd to give,
I'll thankfully that over-plus receive:
If beyond this, no more be freely sent,
I thank for this, and go away content.

The natural Order of the foregoing Sentences, supplying the Ellipsis, is as follows.

1. Father, do you take in your Hand the sacred Symbols, and Father, do you take in your Hand the Gods of our Country: For it would be Profanation for me to touch them, who am just come from War, and who am just come from so fierce and from so recent Bloodshed, till I have purified, &c.

2. It is a certain Mark of a great Mind, to preserve the Soul from Pride, and to preserve the Soul from Insolence, in the pleasant Gales of Prosperity; and it is a certain Mark of a great Mind to shun depressing Anxiety in the rough Storms of Adversity.

3. He who will learn to give true Examples, let him first learn to die, and then let him learn to live.

4. No Bounds can restrain the Almighty's Glory, or the Glory of the Almighty. Nor Time's Dimensions,

sions, or the Dimensions of Time, can terminate his Reign; convulsive Nature it shakes at his Reproof, and shivering Earth it quakes from its Foundation, i. e. the Foundation of it; his awful Touch it rends the solid Mountains, and curling Smoke it ascends in pitchy Clouds.

5. Great God, give me but Bread, and give me but Liberty for the few Hours of Life thou hast allotted me; I will beg no more: If thou art pleased to give me more, I will receive that over-plus thankfully: If no more be sent freely beyond this, I thank thee for this, and go away content.

Note, I judged it best to place the Chapter of Ellipsis betwixt the Exercises on the general Rules, and the following Chapter; because at the same Time that it has a Retrospect to the former, it looks forward, and has relation to the latter.

C H A P. V.

EXERCISES containing TAUTOLOGY or REPETITION, &c.

IN giving a rude Sketch, or a rude History in Miniature of Man, we must remember, that *Man* [1] rise from small Beginnings, *that Man* unfolds his Faculties, and *unfolds his* Dispositions by Degrees, as the Purposes of Life requires their Appearance, *that Man* advance slowly through different Stages to Maturity, and when *Man* [2] have reached *Maturity* [3], gradually decline till him sink into the Grave. Let we accompany he in his Progress through these successive Stages, and let we mark the Principles who actuates, and mark the Fortunes who attend him in each of these successive Stages, that we may have a full View of he.

[1] he.

[2] he.
L 2

[3] it.

Man

Man is born a weak, and *Man is born a helpless, and he is born a delicate Creature, Man is born unprovided with Food, and unprovided with Cloathing, and unprovided with whatever else are necessary for Subsistence, or necessary for Defence. And yet, exposed as the Infant art to numberless Wants, and to numberless Dangers, the Infant* [4] *are utterly incapable of supplying the Wants* [5], *or of securing himself against the Dangers* [6]. But though thus feeble, and *though thus exposed, the Infant* [7] *find immediate, and he find sure Resources in the Affection and in the Care of his Parents, which refuses no Labours, and which foregoeth no Dangers, to nurse and to rear up the tender Babe. By these powerful Instincts, as by some mighty Chain, do Nature link the Parent to the Child, and do Nature form the most strongest moral Connection on his Part, before the Child have the least Apprehension of the moral Connection* [8].

Hunger and Thirst, with all the Sensations that accompany, or *with all the Sensations that is connected with they, explains themselves by a Language strongly expressive, and explains themselves by a Language irresistibly moving. As the several Senses brings in Notices, and brings in Informations of surrounding Objects, us may perceive in the young Spectator, early Signs of a growing Wonder, and early Signs of a growing Admiration. Bright Objects and striking Sounds is beheld, and is heard with a sort of Commotion, and with a sort of Surprise. But without resting on any Objects, the young Spectator* [9] *eagerly passes on from Object to Object, still pleased with whatever Object is most new. Thus the Love of Novelty are formed, and thus the Passion of Wonder art kept awake. By Degrees the young Spectator* [1] *become acquainted with the most familiar Objects, he becomes acquainted*

[4] he.
[7] he.

[5] former.
[8] it.

[6] latter.
[1] he.

with

with his Parents, *and with* his Brethren, and *with* those of the Family which is most conversant with he. He contracts a Fondness for *they*, *he* is uneasy when them is gone, and *he* is charmed to see they again. These Feelings becomes the Foundation of a moral Attachment on *the Infants* [2] Side, and by this reciprocal Sympathy him form the domestic Alliance with his Parents, *with his* Brethren, and *with* other Members of the Family. Hence him become interested in their Concerns, and *hence him* feel Joy, or *him* feel Grief, or *him* feel Hope, or *him* feel Fear on their Account, as well as *him* feel on his own Account. As his Affections now point beyond himself to others, him is denominated a good Creature, or *him* is denominated an ill Creature, as him stand well affected, or as *him* stand ill affected to they. These then is the first Links of the Moral Chain, the early Rudiments, or *the early* out-lines of his Character, his first rude Essays towards Agency, and *his first rude Essays* towards Freedom, and *his first rude Essays* towards Manhood.

In his Child-hood, when he begins to make Excursions from the Nursery, and *when he* begins to extend his Acquaintance abroad, *the Child* [3] form a little Circle of Companions, *the Child* engages with they in Play, or *engages with them* in quest of Adventures; and *the Child* leads, or *he* is led by them as *the Childs* [4] Genius is more, or *is* less aspiring. Though this *Child-hood* is properly the Season, in which *Season* Appetite and Passion has the Ascendant, yet *the Childs* [5] Imagination, and *the Childs* intellectual Powers opens apace; and as the various Images of Things passes before the mental Eye, *the Child* [6] form a Variety of Tastes; *the Child* relish some Things, and *the Child* dislike others, as *the Childs* [7] Parents, as *the Childs* Companions, and a thousand other Circumstances leads he to combine

[2] his. [3] he. [4] his.
 [5] his. [6] he. [7] his. agreeable
 L 3

agreeable *Set of Ideas*, or to combine disagreeable Sets of Ideas, or represent to him Objects in alluring Lights, or in odious Lights.

As *the Childs* [8] Views is enlarged, his active Powers and his social Powers expands themselves in Proportion; the Love of Action, the Love of Imitation, and the Love of Praise, and the Love of Emulation, and of Curiosity, and also of Docility, also a Passion for Command, and moreover a Fondness of Change. *The Childs* [9] Passions is quick, and his Passions is variable, and they are pliant to every Impression; *the Childs* [1] Attachments, and *the Childs* Disgusts quickly succeed each other. *The Child* [2] compare things; and he distinguish Actions, he likewise judge of Characters, and *the Child* love them, or hate them, as them appears well affected, or ill affected to himself, or to those *the Child* [3] holds dear. Mean while *the Child* [4] soon grows sensible of the Consequences of his own Actions, as *such Actions* [5] attracts Applause, or as *his Actions* brings Contempt; *the Child* [6] triumphs in the Applause [7], and he is ashamed of the Contempt [8]; he wants to hide they, and he blush when them is discovered. By Means of these Powers he become a fit Subject for Culture, the moral Tie is drawn more closer, he feel that he is accountable for his Conduct to others, as well as *his Conduct* to himself, and thus *the Child* is gradually ripening for Society, and gradually ripening for Action.

As Man advances from Child-hood to Youth, his Passions as well as his Perceptions takes a more extensive Range. New Senses of Pleasure invites he to new Pursuits; him grow sensible to the Attractions of Beauty, and he feel a peculiar Sympathy with the Sex, and he forms a more tender Kind of

[8] his.	[9] his.	[1] his.	[2] he.
[3] he.	[4] he.	[5] they.	[6] he.
[7] former.	[8] latter.		

Attachuent

Attachment than he have yet experienced. This becomes the Cement of a new moral Relation, and *this* gives a softer Turn to his Passions, and a *softer Turn to his* Behaviour. In this turbulent Period he enter more deeply into a Relish of Friendship, and *more deeply into a Relish of Company, and of Exercises and of Diversions*; the Love of Truth, *the Love of* Imitation, and *the Love of* Design grow upon he; and as his Connexions spreads among his Neighbours, and among his Fellow-citizens, and also among his Countrymen, his Thirst of Praise, *his Thirst of* Emulation, and of social Affections, grows more intense, and grows more active. Mean while it is impossible for him to have lived thus long, without *his* having become sensible of those more august Signatures of Order, and those more august Signatures of Wisdom and of Goodness, which Signatures is stamped on the visible Creation; and without having become sensible of those strong Suggestions within himself of a Parent-mind, the Source of all Intelligence, and *the Source of all* Beauty; an Object of that Activity, as well as Source of that Activity, and those Aspirations, which Aspirations sometimes rouse his inmost Frame, and which carries him out of himself to an all-mighty and to an all-governing Power: Hence arises those Sentiments of Reverence, and hence arises those Affections of Gratitude, and those Affections of Resignation and of Love, which Affections links the Soul with the Author of Nature, and forms that most sublime and that most God-like of all Connexions.

Man having now reached his Prime, either new Passions succeeds, or the old Set of Passions is wound up to an higher Pitch. For, growing more sensible of his Connexion with the Public, and growing more sensible of that particular Community to whom he more immediately belong; and taking withal a larger Prospect of human Life, and its various Wants, and its various Enjoyments, he forms more intimate Friendships, he grasp at Power, and he court Honour, and he lay down more cooler Plans of Interest, and he become more attentive to the Concerns of Society; and

he enters into Family Connections, and *he* indulge those Charities who arises from *Family Connexions* [9]. The reigning Passions of this Period powerfully prompt *Man* [1] to provide for the Decays of Life; and in *this Period* [2], Compassion and Gratitude exerts their Influence in urging the Man, now in *his* full Vigour, to requite the Affection, and *to requite the* Care of his Parents, by supplying their Wants, and *by* alleviating their Infirmities. At length human Life *it* verges downwards, and old Age *it* creeps on apace with its Anxiety, and *with its* Love of Ease, and *with its* Interestedness, and *also with its* Fearfulness, and *likewise with its* Foresight, and *with its* Love of Offspring. The Experience of the Aged are formed to direct, and their Coolness *are* formed to temper the Heat of Youth; *Experience* [3] teach them to look back on past Follies, and *Coolness* [4] to look forward into the Consequences of Things, and provide against the worst.

Thus every Age have its peculiar Genius, and its *peculiar* Set of Passions, corresponding to that Period, and most conducive to the Prosperity of the rest. And thus are the Wants of one Period supplied by the Capacities of another *Period*, and the Weaknesses of one Age tally to the Passions of another *Age*.

Of filial and fraternal Duty.

A Child's Parents is amongst the most earliest Objects of his Attention, *the Child* [5] become soonest acquainted with *his Parents* [6], and *he* reposes a peculiar Confidence in *his Parents* [7], and seem to regard *his Parents* [8], with a fond Affection, *which is* the early Prognostics of *the Childs* [9] future Piety and future Gratitude. Thus do Nature dictate the first Lines of filial Duty, even before a just Sense of

[9] thence. [1] him. [2] it. [3] the
former. [4] the latter. [5] he. [6] them.
[7] them. [8] them. [9] his.

the

the Connection are formed. But when *the Child* [1] art grown up, and *when the Child* have attained to such a Degree of Understanding, as to comprehend the moral Tie, and *has attained to such a Degree of Understanding, as to* be sensible of the Obligations he is under to his Parents, and when *the Child* [2] look back on *his Parents* [3] tender, and on *his Parents* disinterested Affection, and *his Parents* [4] incessant Cares, and *incessant* Labours in nursing, and in educating, and *also in* providing for him during that State in whom *the Child* [5] had neither Prudence, nor *had* Strength to care, and *to* provide for himself, *the Child* [6] must be conscious that he owe to *his Parents* [7] this peculiar Duties.

To reverence *them*, and to honour them, as the Instruments of Nature in introducing him to Life, and *introducing him* to that State of Comfort, and *to that State of* Happiness who he enjoy; and therefor to esteem *their good Qualities*, and *to* imitate their good Qualities, and *to* alleviate and *to* bear with, and *to* spread, as much as possible, a decent Vail over their Faults, and *over their* Weaknesses.

2. To be highly grateful to *his Parents* [8] for that Favours who it can hardly ever be in his Power fully to repay; to shew this Gratitude by a strict Attention to their Wants, and *by* a solicitous Care to supply *their Wants* [9]; and by a submissive Deference to *his Parents* [1] Authority, and *to their* Advice, especially by paying great Regard to it in the Choice of a Wife, and *in the Choice* of an Occupation; by yielding to *their Humours*, rather than peevishly contending with their Humours, as remembering how oft *his Parents* [2] has been persecuted by his *Humours*; and, in fine, by soothing their Cares, *by* lightening their Sorrows, and *by* supporting the Infirmities of Age, and *by* making the Remainder of

[1] he.	[2] he.	[3] their.	[4] their.
[5] he.	[6] he.	[7] them.	[8] them.
[9] them.	[1] their.	[2] they.	

his Parents [3] Life, as comfortable and as joyful as possible.

To pay these Honours, and to make these Returns, is, according to Plato, to pay the oldest, *to pay the best*, and *to pay the greatest* of Debts, next to those Debts us owes to our Supreme, and *to our common Parent*. *These Honours and Returns* [4] is founded in our Nature, and *they are* agreeable to the most fundamental Laws of Gratitude, *and of Honour*, and of Justice, *and of natural Affection*, and *of Piety*, which is interwoven with our very Constitution; nor can us be deficient in them without casting off that Nature, and *without* counteracting those Laws.

As his Brothers and Sisters is the next with which the Creature forms a social, and *forms a moral Connexion*, to *his Brothers and Sisters* [5], he owes a fraternal Regard; and with *his Brothers and Sisters* [6] ought he to enter into a strict League of Friendship, *and of mutual Sympathy*, *and of Advice*, *and of Assistance*, and a generous Intercourse of kind Offices, remembering their Relation to common Parents, and *to that Brotherhood of Nature*, which unite they into a more closer Community of Interest and of Affection.

Concerning Marriage.

When Man arrives to a certain Age, *Man* [7] become sensible of a peculiar Sympathy, and *a peculiar Tenderness* towards the other Sex; the Charms of Beauty engages *Mans* [8] Attention, and *the Charms of Beauty* calls forth new, and *calls forth* more softer Dispositions than *Man* [9] has yet felt. The many amiable Qualities exhibited by a fair Outside, or *exhibited* by the mild Allurement of Female Manners, or which the prejudiced Spectator, without much reasoning, suppose those to include, with several other Circumstances, both natural *Circumstances*, and

[3] their. [4] they. [5] them. [6] them.
 [7] he. [8] his. [9] he. accidental

accidental *Circumstances*, points his View and *his* Affection to a particular Object, and of Course contract that general *Regard*, and that rambling *Regard*, which *Regard* was lost, and *which* *Regard* was useless among the undistinguished Crowd, into a peculiar and *into* a permanent Attachment to one Woman, which *Attachment* ordinarily terminate in the most important, and in the most venerable, and in the most delightful Connexion in Life.

The State of the Brute Creation are very different from *the State* [1] of human Creatures. *The Brute Creatures* [2] is cloathed, and *they* is generally armed by their Structure; *they* easily finds what is necessary to their Subsistence, and *they* soon attain their Vigour and *their* Maturity; so that *the Brute Creatures* [3] needs the Care, and *needs* the Aid of their Parents but for a short while; and therefore us sees that Nature have assigned to *the Brute Creatures* [4] vagrant, and *likewise* transient Amours. The Connexion being purely natural, and *the Connexion* being formed merely for propagating, and for rearing their Offspring, no sooner is that End answered, than the Connexion dissolve of Course. But the human Race are of a more tenderer and *of a more* defenceless Constitution; their Infancy and *their* None-age continues longer; *the human Race* [5] advances slowly to Strength of Body, and to Maturity of Reason; *the human Race* [6] needs constant Attention, and *they* needs a long Series of Cares and *of* Labours to train them up to Decency, and to train them up to Virtue, and to the various Arts of Life. Nature have, therefore, provided *the human Race* [7] with the most affectionate, and *with* the most anxious Tutors, to aid their Weakness, and to supply their Wants, and to accomplish *the human Race* [8] in those necessary Arts, even their own Parents, on who she have devolved this mighty Charge, *which* Charge being rendered

[1] that. [2] the former. [3] they. [4] them.
 [5] they. [6] they. [7] them. [8] them.
 L 6 agreeable

agreeable by the most alluring, and *by the most* powerful of all Ties, *the Tie of* parental Affection. But unless both Parents concurs in this grateful Task, and *both* continues their joint Labours, till *both Parents* [9] has reared up, and *till they have* planted out their young Colony, *the Colony* [1] must become a Prey to every rude Invader, and the Purpose of Nature in the original Union of the human Pair be defeated. Therefor our Structure, as well as *our* Condition, is an evident Indication, that the human Sexes is destined for a more intimate, and *destined* for a moral, and *for a* lasting Union. It appears likewise, that the principal End of Marriage are not to propagate, and *to* nurse up an Offspring, but to educate and *to* form Minds for the great Duties, and *for the* extensive Destinations of Life. Society must be supplied from this original Nursery with useful Members, and its fairest Ornaments, and *its fairest* Supports. But how shall the young Plants be guarded against the Inclemencies of the Air, and *the Inclemencies of the* Seasons, *how shall they be* cultivated and raised to Maturity, if Men, like Brutes, indulges to vagrant, and *indulges to* promiscuous Amours?

The Mind is apt to be dissipated in its Views, and *in its* Acts of Friendship and of Humanity; unless *it Views* [2] be directed to a particular Object, and *its Acts of Friendship and Humanity* [3] be employed in a particular Province. When Men once indulges to this Dissipation, there is no stopping *Mens* [4] Career; *Men* [5] grows insensible to moral Attractions, and by obstructing, or *by* impairing the decent, and *the* regular Exercise of the tender and *of the* generous Feelings of the human Heart, *Men* [6] in Time become unqualified for, or *Men become* averse to the forming a moral Union of Souls, which *Union* is the Cement of Society, and *which is* the Source of the most purest domestic Joys. Whereas a rational and an undepraved Love, and

[9] they. [1] it. [2] the former. [3] the latter. [4] their. [5] they. [6] they.

Loves [7] fair Companion, Marriage, collects a Man's Views, and guides his Heart to its proper Objects, and, by confining his Affection to that Object, does really enlarge its Influence and *its* Use. Besides, it is but too evident from the Conduct of Mankind, that the common Ties of Humanity is too feeble to engage, and *too feeble to* interest the Passions of the Generality in the Affairs of Society. The Connexions of Neighbourhood, of Acquaintance, and of general Intercourse, is too wide a Field of Action for many; and those of a Public, or of a Community, are so far more, and in which *Men* [8] either care not, or *they* know not how to exert themselves. Therefore Nature, ever wise and ever benevolent, by implanting that strong Sympathy, which *Sympathy* reigns between the Individuals of each Sex, and by urging them to form a particular moral Connexion, *which is* the Spring of many domestic Endearments, have measured out to each Pair a particular Sphere of Action, proportioned to their Views, and adapted to their respective Capacities. Besides, by interesting them deeply in the Concerns of their own little Circle, she have connected them more closely with Society, which *Society* is composed of particular Families, and *she have* bound they down to their good Behaviour in that particular Community, to which *Community* they belong. This moral Connection is Marriage, and this Sphere of Action is a Family. It appear from what has been said that, to adult Persons, which has Fortune sufficient for a Family according to their Rank, and according to their Condition in Life, and which is endued with the ordinary Degrees of Prudence necessary to manage a Family, and necessary to educate Children, it is a Duty them owes to Society to marry.

The Minds of both Sexes is as much formed one *Mind* for the other *Mind*, by a Temperament peculiar to each *Mind*, as their Persons *is* formed one for the other. The Strength, and the Firmness, and the

[7] its.

[8] they.

Courage,

Courage, *and the Gravity, and also the Dignity of the Man, tally to the Softness, and tally to the Delicacy, and to the Tenderness of Passion, and to the Elegance of Taste, and to the Decency of Conversation of the Woman.* The Male Mind is formed to defend, *and is formed to deliberate, to foresee, and to contrive, and to advise.* The Female Mind [9] is formed to confide, *and to imagine, and to apprehend, and to comply, and to execute.* Therefor the proper Temperament of these different Sexes of Minds, make a fine moral Union; and the well-proportioned Opposition of different or *of* contrary Qualities, like a due Mixture of Discords in a Composition of Music, swell the Harmony of Society more than if they were all Unisons to each other. And this Union of moral Sexes, if us may express it so, is evidently more conducive to the Improvement of each Sex, than if *the Sexes* [1] *had* lived apart. For the Man not only protects, *and the Man not only* advises, but *the Man* communicates Vigour, and *communicates* Resolution to the Woman. *The Woman* [2] in her Turn softens, *and refines, and polishes the Man* [3]. In *Womans* [4] Society he find Repose from Action and from Care; in her Friendship, the Ferment into which his Passions was wrought by the Hurry, and *by the* Distraction of public Life, subside and settle into a Calm; and a thousand nameless Graces, and *nameless* Decencies that flows from her Words and *from her* Actions, form him for a more milder and *more* elegant Deportment. His Conversation, and *his* Example, on the other Hand, enlarges her Views, and raises her Sentiments, *and sustains her* Resolutions, and frees her from a thousand Fears, and *from a thousand* Inquietudes, to which *Fears and Inquietudes* her more feeble Constitution subject her.

The natural Laws of the conjugal Alliance are,

1. Mutual Fidelity to the Marriage Bed. Disloyalty defeat the very End of Marriage, *and Dis-*

[9] one.
[4] her.

[1] they.

[2] she.

[3] him.

loyalty

loyalty dissolve the natural Cement of the Relation; *Disloyalty* weakens the moral Tie, the chief Strength of which *Tie* lies in the Reciprocation of Affection, and by making the Offspring uncertain, diminish the Care, and *diminish* the Attachment necessary to their Education.

2. A Conspiracy of Counsels and of Endeavours to promote the common Interest of the Family, and to educate their common Offspring. In order to observe these Laws, it is necessary to cultivate, both before *the married State*, and during the married State, the strictest Decency, and *the strictest* Chastity of Manners, and *to cultivate* a just Sense of what becomes their respective Characters.

3. The Union must be inviolable, and *it must be* for Life. The Nature of Friendship, and particularly of this Species of *Friendship* [5], *that is*, the Education of their Offspring, and *also* the Order of Society, and *the Order* of Successions, who would otherwise be extremely perplexed, does all seem to require it. To preserve this Union, and to render the matrimonial State more harmonious, and *more* comfortable, a mutual Esteem, and *a mutual* Tenderness, and a mutual Deference and Forbearance, and a Communication of Advice, and of Assistance, and of Authority, is absolutely necessary. If either Party keep within their proper Departments, there needs be no Disputes about Power, or *about* Superiority, and there will be none. They have no opposite, *they have* no separate Interests, and therefore there can be no just Ground for Opposition of Conduct.

Of Parental Duty.

The Connexion of Parents with their Children, are a natural Consequence of the matrimonial Connexion, and the Duties who *Parents* [6] owes them, result as naturally from that Connexion. The feeble

[5] it.

[6] they

State

State of Children, *who is* subject to so many Wants, and *subject to so many* Dangers, require *Parents* [7] incessant Care, and *incessant* Attention; *Childrens* [8] ignorant and *Childrens* uncultivated Minds demands *Parents* [9] continual Instruction, and *continual* Culture. Had human Creatures come into the World with the full Strength of Men, and *with* the Weakness of Reason, and *with the* Vehemence of Passions who prevail in Children, *Children* [1] would have been too strong, or *they would have been* too stubborn to have submitted to the Government, and *to the* Instruction of their Parents. But as *Children* [2] were designed for a Progression in Knowledge, and *for a Progression in* Virtue, it was proper that the Growth of *Childrens* [3] Bodies should keep Pace with *the Growth* [4] of *Childrens* [5] Minds, lest the Purposes of that Progression should have been defeated. Among other admirable Purposes *who* this gradual Expansion of *Childrens* [6] outward Structure, as well as inward Structure serve, this is one *Purpose*, that it afford ample Scope to the Exercise of many tender and *many* generous Affections, *who* fill up the domestic Life with a beautiful Variety of Duties and *of* Enjoyments; and is of Course a noble Discipline for the Heart, and an hardy Kind of Education for the more honourable and *more* important Duties of public Life.

The above-mentioned weak, and *the above-mentioned* ignorant State of Children, seem plainly to invest their Parents with such Authority, and *with such* Power, as is necessary to their Support, and *to their* Protection, and *to their* Education; but that Authority, and *that* Power, can be construed to extend no farther than is necessary to answer those Ends, and to last no longer than that Weakness and *that* Ignorance continue; wherefor the Foundation, or *the* Reason of

[7] their. [8] their. [9] their. [1] they.
 [2] they. [3] their. [4] that. [5] their.
 [6] their.

the Authority and *of the* Power ceasing, *the Authority and Power* [7] cease of Course. Whatever Power, or *whatever* Authority, then, it may be necessary, or *it may be* lawful for Parents to exercise, during the None-age of their Children, to assume, or *to* usurp the same, when *Children* [8] have attained the Maturity, or *have attained the* full Exercise of their Strength and *of their* Reason, would be tyrannical, and *would be* unjust. Hence it is evident, that Parents has no Right to punish the Persons of their Children more severely than the Nature of *Parents* [9] Wardship require, much less *have they a Right* to invade *Childrens* [1] Lives, or to encroach upon *Childrens* [2] Liberty, or *to* transfer *Children* [3] as their Property, or as their other Goods and Chattels, to any Master whatsoever.

The first Class of Duties which Parents owes their Children respect their natural Life, and these *Duties* comprehends Protection, *and* Nurture, *and* Provision, *and* introducing them into the World, in a Manner suitable to *Childrens* [4] Rank, and *suitable to their* Fortune, and the like.

The second Order of Duties regard the intellectual, and *regard the* moral Life of their Children, or *regard their Childrens* [5] Education in such Arts, and in such Accomplishments, as is necessary to qualify *their Children* [6] for performing the Duties *their Children* [7] owes to themselves, and *owes* to others. As this was found to be the principal Design of the matrimonial Alliance, so the fulfilling that Design are the most important, and *the most* dignified of all the parental Duties.

In order therefor to fit the Child for acting his Part wisely, and *for acting his Part* worthily, as a Man, *and* as a Citizen, and *as* a Creature of God, both Parents ought to combine their joint Wisdom, *and*

[7] they.	[8] they.	[9] their.	[1] their.
[2] their.	[3] them.	[4] their.	[5] their.
[6] them.	[7] they.		

their

their joint Authority and their Power, and each Parent apart to employ those Talents, who is the peculiar Excellency and peculiar Ornament of their respective Sex. The Father ought to lay out, and the Father ought to superintend their Education, the Mother ought to execute and to manage the Detail of which she is capable. The Father [8] should direct the manly Exertion of the intellectual, and of the moral Powers of his Child. The Childs [9] Imagination, and the Manner of those Exertions, is the peculiar Province of the Mother [1]. The Father [2] should advise, and should protect, and should command, and by his Experience, and by his Masculine Vigour, and by that superior Authority, who is commonly ascribed to the Fathers [3] Sex, should brace, and should strengthen his Pupil for active Life, and for Gravity, and for Integrity, and for Firmness in Suffering.

The Business of the Mother [4] is to bend and to soften her Male Pupil, by the Charms of her Conversation, and by the Softness, and by the Decency of her Manners, for social Life, and for Politeness of Taste, and for the elegant Decorums and Enjoyments of Humanity; and to improve, and to refine the Tendernefs, and the Modesty of her Female Pupil, and to form her to all those mild domestic Virtues, which *Virtues* is the peculiar Characteristics and Ornaments of her Sex.

To conduct the opening Minds of their sweet Charge through the several Periods of their Progress, and to assist *their Charge* [5] in each Period, in throwing out the latent Seeds of Reason, and *the latent Seeds of Ingenuity*, and to assist them in gaining fresh Accessions of Light and of Virtue: and at length, with all these Advantages, to produce the young Adventurers upon the great Theatre of human Life, to play their several Parts in the Sight of their Friends, and in the Sight of Society, and of

[8] the former. [9] his. [1] latter. [2] former,
[3] his. [4] latter. [5] them. [6] former.
Mankind!

Mankind! How gloriously do Heaven reward the Task, when the Parents behold those dear Images, and *those dear* Representatives of themselves, inheriting their Virtues, as well as *inheriting their* Fortunes, and sustaining their respective Characters gracefully and worthily, and giving *their Parents* [6] the agreeable Prospect of transmitting their Name with growing Honour, and *with growing* Advantage to a Race yet unborn!

Of our Duty to God.

Of all the Relations who the human Mind sustains, that *Relation* which subsists between the Creator and his Creatures, and *between* the supreme Lawgiver and his Subjects, is the highest, and *is* the best *Relation*. This Relation arise from the Nature of a Creature in general, and *arise from* the Constitution of the human Mind in particular; the noblest Powers, and *the noblest* Affections of which point to an universal Mind, and would be imperfect, and *would be* abortive without such a Direction.

A Sense of the august Aspect, *of the* Grandeur, and *of the* beautiful Order of the Universe, and *of* the admirable Fitness of one Thing to another *Thing* in its vast Apparatus, leads the Mind necessarily, and *leads the Mind* unavoidably to a Perception of Design, or *to a Perception of* a designing Cause, the Origin of all, by a Progress as simple and *as* natural, as that *Progress*, by which *Progress* a beautiful Picture, or a fine Building, suggest to us the Idea of an excellent Artist.

As us conceives the divine Being before all, and *as us conceives him* above all, and greater than all, us naturally, and *us* without reasoning, ascribes to him every Kind of Perfection, and Wisdom, and Power, and Goodness without Bounds, existing through all Time, and pervading all Space. We applies to *the divine Being* [7] those glorious Epithets of our Crea-

[6] them.

[7] him.

tor,

tor, *our* Preserver, *our* Benefactor, the supreme Lord, and *the* supreme Lawgiver of the whole Society of rational and of intelligent Creatures.—Not only the Imperfections, and *the* Wants of our Being, and of *our* Condition, but some of the noblest Instincts, and *noblest* Affections of our Minds, connects us with this great and *this* universal Nature. The Mind in its Progress from Object to Object, from one Character and Prospect of Beauty to another *Character and Prospect of Beauty*, finds some Blemish, or *some* Deficiency in each, and soon exhausts; or *soon* grows weary and dissatisfied with its Subject; it see no Character of Excellency among Men, equal to that Pitch of Esteem, which *Esteem* it is capable of exerting; it *sees* no Object within the Compass of human Things, adequate to the Strength of its Affection. Nor can *the* Mind [8] stop any where in this self-expansive Progress, or find Repose after *the* Minds [9] highest Flights, till *the* Mind [1] arrives at a Being of unbounded Greatness, and *unbounded* Worth, on whom *the* Mind [2] may employ its sublimest Powers, without exhausting the Subject, and give scope to the utmost Force, and *the* *utmost* Fulness of its Love, without Satiety, or *without* Disgust.

As our Affections depends on our Opinions of their Objects, and *as* *they* generally keep Pace with them, it must be of the highest Importance, and *it* seems to be among the first Duties we owes to the Author of our Being, to form the least imperfect *Conceptions of his Character and Administration*, since we cannot form perfect Conceptions of his Character and Administration. For such Conceptions, thoroughly imbibed, will render our Religion rational, and *will* render our Dispositions refined. If our Opinions is diminutive, and *if* *they* is distorted, our Religion will be superstitious, and our Temper *will* be abject. Thus, if we ascribes to the Deity that false Majesty, which *false Majesty* consist in the unbenevolent, and

[8] it.

[9] its.

[1] it.

[2] it.

in the fullen Exercise of mere Will or Power, or if we suppose the Deity [3] to delight in the Prostrations of servile Fear, or to delight in as servile Praise, the Deity [4] will be worshipped with mean Adulation, and with a Profusion of Compliments. Farther, if the Deity [5] be looked upon as a stern, and as an implacable Being, delighting in Vengeance, the Deity [6] will be adored with pompous Offerings, and pompous Sacrifices, or with whatever else may be thought proper to sooth and to mollify the Deity [7].

But if we believe perfect Goodness to be the Character of the Supreme Being, and if we believe that he loves those most which resembles him most, the Worship paid *the Divine Being* [8] will be rational and sublime, and his Worshippers will seek to please him, by imitating that Goodness, which *Goodness* they adore. The Foundation then of all true Religion is a rational Faith. And of a rational Faith these seem to be the chief Articles, to believe, “ That an infinite all-perfect Mind exist, which *all-perfect Mind* “ has no opposite, nor any separate Interest from that “ of his Creatures—that he superintends, and that “ he governs all Creatures and Things — that his “ Goodness extends to all his Creatures, *but that it* “ *extends* in different Degrees indeed, according to “ *his Creatures* [9] respective Natures, but without “ any Partiality, or *without any* Envy—that he does “ every Thing for the best, or *that he does every* “ *Thing* in a Subserviency to the Perfection, and to “ the Happiness of the Whole—particularly, that he “ govern and direct the Affairs of Men—that he inspects *Mens* [1] Action—that he distinguishes the “ good Men from the bad Men—that he loves and “ befriends the former, is displeased with, and pities “ the latter in this World—and will, according to “ *Mens* [2] respective Deserts, reward the one, and “ will punish the other in the next World—that, in

[3] him. [4] he. [5] he. [6] he. [7] him.
 [8] him. [9] their. [1] their. [2] their. fine,

“ fine, he is always carrying on a Scheme of Virtue,
 “ and a Scheme of Happiness, through an unlimited
 “ Duration—and *that* he is ever guiding the Uni-
 “ verse, through its successive Stages and *successive*
 “ Periods, to higher Degrees of Perfection and of
 “ Felicity.”

Wherever right Conceptions of the Deity *prevails*, and of his Providence prevails, when he is considered as no Enemy, no Tyrant to his Creatures, but a Friend and a Benefactor, and an indulgent Sovereign, and the inexhausted Source of Light, and of Love, and of Joy, and as acting in the joint Character of a Father and a Governor, and imparting an endless Variety of Capacities to his Creatures, and supplying them with every Thing necessary to their full Completion, and to *their full* Happiness, what Veneration, and *what* Gratitude must such Conceptions excite in the Mind? How natural, and *how* delightful, must it be to one whose Heart is open to the Perception of Truth, and to *the Perception* of every Thing fair, and of every Thing great, and of every Thing wonderful in Nature, to contemplate and to adore him, who is the first fair, and the first great, and the first wonderful; in whom Wisdom, and in *whom* Power, and Goodness dwells vitally, and dwells essentially, and originally, and act in perfect Concert? What Grandeur is here to fill the most enlarged Capacity, what Beauty *is here* to engage the most ardent Love, what a Mass of Wonders in such Exuberance of Perfection to astonish and to delight the human Mind through an unfailling Duration?

It is our Duty, as well as *it is* our highest Interest, often at stated Times, and by decent and *by* solemn Acts, to contemplate and to adore the great Original of our Existence, the Parent of all Beauty, and *the* Parent of all Good; to express our Veneration, and our Love, by an awful and by a devout Recognition of his Perfections, and to evidence our Gratitude by celebrating his Goodness, and *by* thankfully acknowledging all his Benefits. It is likewise our Duty, by proper Exercises of Sorrow, and of Humiliation, to
 confess

confess our Ingratitude and *our* Folly, and to signify our Dependance on God, and our Confidence in *Gods* [3] Goodness, by imploring *Gods* [4] Blessing, and *his* gracious Concurrence in assisting the Weakness, and *in* curing the Corruptions of our Nature; and finally, to testify our Sense of his Authority, and *to testify* our Faith in his Government, by devoting ourselves to do his Will, and *by* resigning ourselves to his Disposal. These Duties is not obligatory, because the Deity needs, or *that he* can be profited by *these Duties* [5]; but as they are apparently decent, and *apparently* moral, and suitable to the Relations he sustains of our Creator, *our* Benefactor, *our* Lawgiver, and *our* Judge, expressive of our State, and *of our* Obligations, and improving to our Tempers, by making us more rational, and *more* social, and *more* God-like, and consequently *by making us* more happy.

[3] his.

[4] his.

[5] them.

C H A P. VI.

EXERCISES of mean and improper Diction, to be turned into a pure and elegant STYLE.

IN giving a rough Draught or Relation in a small or narrow Compass of Man, we must call to mind that Man springs up from small Beginnings, and opens his Capacities and Temper of Mind by little and little, as the Designs of Life make necessary their Appearance, and goes forward not speedily through different Stages to Ripeness, and when he has reached it by little and little, leans downward till he sinks into the Grave. Let us keep Company with him in his going forward through these Stages following in Order, and take Notice of the Principles which put him in Action, and the Fortunes which wait on him in each, that we may have a full Sight of him.

Man is brought into the World a Creature of little Strength, without Help, and unable to bear Hardships, not furnished with Food, or with Dress, and whatever else is fit for the Means of Living or Defence. And yet, laid open as the young Child is to Wants and Dangers without Number, it is quite out of his Power to furnish the first of these, or to make himself safe against the second of them. But though he is thus weak, and thus laid open, he finds present and sure Succours in the Love and good Liking of his Parents, who refuse no Work, and give up no Hazards to nurse and raise up to Maturity the tender Baby. By these strong natural Impulses, as by some very strong Chain, does Nature tie the Parent to the Child, and make the strongest moral Junction on his Side, before the Child has any Thought of it. Want of Food, and Want of Drink, with all the

Feelings

Feelings that keep them Company, or are joined with them, make manifest themselves by a Tongue of a very strong Meaning and forcibly moving. As the different Senses bring in Notices and Advices of encompassing Objects, we may see in the young Beholder early Marks of increasing Wonder and Amazement. Clear Things and alarming Sounds are seen and hearkened to with a Sort of Disturbance and Affright. But, without resting on any, he very desirously passes on from one Thing to another, always pleased with what is most new. Thus the Love of what is new is made, and the Passion of Wonder kept from sleeping. By little and little he comes to be intimate with the most common Things, his Parents, his Brethren, and others of the Family who are most acquainted with him. He takes a fond liking to them, is not easy when they are gone, and delighted to see them again. These Feelings come to be the Ground of a moral Adherence on his Side, and, by this mutual Fellow-feeling, he creates the domestic League with his Parents, Brethren, and with others of the Family. Hence he comes to be affected with their Concerns, and feels Joy or Grief, Hope or Fright, on their Account, as well as his own. As his Passions now go beyond himself to others, he is called a good or ill Creature, as he is well or ill conditioned to them. These then are the first Ties of the moral Chain, the early Elements or Out-lines of his Character, his first rough Endeavours towards Acting, Liberty, Manhood.

When he begins to make an Expedition from the Nursery, and enlarges his Acquaintance from home, he makes a little Round of Play-Fellows, goes with them into Play, or seeks after Enterprizes; and leads, or is led by them, as his Genius is more or less ambitious. Though this is in a proper Manner the Time in which Appetite and Passion have the Superiority, yet his Fancy and inward Powers open apace; and as the various Pictures of Things pass before the Eye of the Mind, he makes different

Tastes, likes some Things, and does not like others, as his Parents, Play-fellows, and a thousand Accidents lead him to join together pleasing or displeasing Sets of Ideas, or represent to him Things in enticing or hateful Lights.

As his Prospects are made larger, his active and his social Powers spread out themselves in an equal Degree; the Love of doing, of copying, and of Praise, Rivaling, Inquisitiveness, Aptness to be taught, a Passion for Command, and Fondness of Mutability. His Passions are quick, changeable, and bending to every Stamp. His Adherences and Aversions speedily follow each other. He compares Things, knows the Difference of Actions, judges of Reputations, and loves or hates them, as they seem well or ill affected to himself, or to those he loves dearly. In the Interim he soon grows sensible of what follows from his own Deeds, as they draw Praise, or bring Disdain; he takes a Pride in the former, and is ashamed of the latter; wants to secrete them, and blushes when they are discovered. By means of these Powers he comes to be a fit Subject for Improvement, the moral Junction is drawn closer, he feels he is to account for what he does to others, as well as to himself, and thus is by Degrees growing ripe for Society, and for acting.

As a Man proceeds from Childhood to Youth, his Passions, as well as Observations, take a more large Range. New Sensations of Pleasure call him to follow new Things, he grows sensible to the enticings of Comeliness, he feels a particular Fellow-feeling with the Sex, and makes a more tender Sort of Adherence than he has yet experienced. This comes to be the Coherence of a new moral Relation, and gives a milder Manner to his Passions and way of acting. In this boisterous Period he enters by a greater Depth into a Taste of Friendship, Company, Exercises, and Diversions; a liking to Truth, and a liking of Imitation and of Design waxes upon him; and as his Junctions spread among his Neighbours, Fellow-citizens,

citizens, and Country-men, his eager Desire after Applause, Rivalry, and social Good-likings wax more vehement and active. In the mean Time, it is not possible for him to have lived thus long without having some Knowledge of those grand Marks of Order, Wisdom, and Goodness, which are impressed on the conspicuous Creation; and of those stout Hints within himself of a Parent-Mind, the Spring of all Knowledge and Beauty; and Object as well as Spring of that Activeness, and those Breathings after which sometimes rouse his inmost Frame, and carry him out of himself to an all-mighty and all-governing Power. Hence spring those Thoughts of awful Regard, and those Affections of Thankfulness, intire Submission and Love, which join the Soul with the Author of Nature, and make that most lofty and God-like of all Junctions.

Man having now got to his Prime, either new Passions follow, or the old Number are turned about to a higher Pitch. For growing more perceptible of his Junctions with the Public, and that peculiar Society of Men under the same Government to which he more instantly belongs, and taking too a larger View of human Life, and its different Wants and Happinesses, he creates more familiar Friendships, endeavours to seize Power, seeks Honour, lays down more moderate Plans of Advantage, and comes to give more heed to the Concerns of Society; he enters into Family-Junctions, and humours those Charities which spring from thence. The governing Passions of this Period stoutly push him on to provide for the Declines of Life; and in it Commiseration and Thankfulness put forth their ascending Power in pressing the Man, now in full Strength, to repay the Love and Care of his Parents, by relieving their Wants, and easing their Infirmities.

At length human Life verges downwards, and old Age comes on fast with its Solicitude, Love of Ease, and Love to private Interest, Timidity, provident Care of Futurity, and Love of Offspring. The Knowledge, gained by Practice, of the aged, is

made to direct, and their Freedom from Passion to allay the Heat of Youth; the former learns them to have a Retrospect on past Follies, and the latter to look forward into what follows from Things, and make Provision against the worst. Thus every Age has its particular Genius and Rank of Passions answering to that Period, and most availing to the Success of the rest. And thus are the Wants of one Period relieved by the Capacities of another, and the Weaknesses of one Age are suitable to the Passions of another.

A Child's Parents are amongst the first Objects of his Notice; he comes to be early acquainted with them, he puts a singular Trust in them, and seems to respect them with a fond liking, the early Foretellings of his Goodness and Thankfulness in Time to come. Thus does Nature deliver with Authority the first Lines of the Duty of a Son, even before a proper Knowledge of the Tie is made. But when the Child is waxed, and has arrived to such a Degree of Knowledge as to understand the moral Conjunction, and understands how much he is obliged to his Parents; when he looks back on their soft and uninterested Love, their continual Cares and Labours in bringing up, instructing, and taking Care of beforehand for him while in that State, in which he had neither Sense nor Strength to care for himself, must know in his own Thoughts that he owes to them these particular Duties.

To venerate and respect them as the Means of Nature in bringing him to Life, and to that State of Consolation and Felicity which he enjoys; and for that Reason to value and copy after their good Qualities, to ease, and bear with, and spread, as much as in his Power, a becoming Mask over their Failings and Weaknesses.

To be mightily thankful to them for those Benefits which it can hardly ever be possible for him to pay back in a full Manner; to shew this Thankfulness by giving good Heed to their Wants, and an earnest Diligence to supply them; by a humble Regard to their

their Authority and Counsel, especially by observing it with respect to chusing a Wife, and of an Occupation; by submitting to their Humours rather than snarlingly contending with them, as bringing to mind how often they have been ill used by his; and, to be short, by calming their Cares, by easing their Grievs, and by bearing up the Weaknesses of Age, and making the after Part of their Days as happy and chearful as in his Power.—To pay them these Reverences, and to pay them these Returns, is, as we find Plato to say, to return the oldest, and the best, and the greatest of Debts, next to those we are indebted to our great and general Parent. These Reverences, these Returns are founded in our Nature, and they are conformable to the most original Rules of Thankfulness, Reverence, Right, natural Love and Godliness, which are weaved with our Constitution itself; and we cannot be wanting in them, without we throw away that Nature, and acting contrary to those Rules.

As his Brethren and Sisters are the next with whom the Creature makes a social and moral Conjunction, it is to them he owes a brotherly Respect; and he ought to engage in a close Covenant of Friendship with them, a reciprocal Fellow-feeling, Counsel, Help, and a noble Communication of kind Offices, calling to mind that they are related to a common Father and Mother, and that Brother-hood of Nature which joins them into a closer Community of Advantage and Love.

The Condition of the Brute Creation is very various from that of human Creatures. The Brutes are cloathed, and for the most Part armed by their Make, easily find what is fit for their Livelihood, and soon arrive at their Strength and Ripeness; so that they want the Care and Help of their Parents but for a little Time, and for that Reason we perceive that Nature has given to them wandering and fleeting Loves. The Junction being downright natural, and made only for generating and bringing up their Offspring, no sooner is that Purpose compassed, than the Conjunction is disunited of Course. But

the human Race are of a more tender and impotent State; their Child-hood and Non-age continue longer; they advance slowly to Force of Body, and Ripeness of Reason; they need continual Heeding, and a long Course of Cares and Toils to bring them up to Decency, Virtue, and the different Arts of Life. Nature has, on that Account, procured beforehand for them the most loving and solicitous Tutors to help their Weakness, to supply their Wants, and to complete them in those proper Arts, even their own Parents, on whom she has laid this very great Charge, made agreeable by the most enticing and strongest of all Ties, the Love becoming Parents. But except both agree in this agreeable Task, and continue their united Labours, till they have brought up and planted out their young Colony, it must come to be a Prey to every rude Intruder, and the Design of Nature in the primitive Junction of the human Couple be overthrown. Therefor our Make, as well as State, is a clear Mark that the human Sexes are appointed for a more familiar, for a moral and enduring Junction. It is clear also, that the chief Design of Marriage is not to generate and nurse up an Offspring, but to teach and model Minds for the great Duties and large Appointments of Life. Society must be supplied from this primitive Nursery with useful Members, and its goodliest Decorations and Upholders. But how shall the young Plants be preserved against the Severity of the Air and Seasons, improved and raised to Ripeness, if Men, like Beasts, give way to roving and mixed Amours.

The Mind is apt to be scattered in its Views, and Deeds of Friendship and Humanity, except the former be pointed to a peculiar Object, and the latter busied in a peculiar Business. When Men once give way to this Dissipation there is no stopping their full Speed, they wax insensible to moral Attractions, and by hindering, or lessening the comely and regular Exercise of the soft and humane Feelings of the human Heart, they in time come to be not fit for, or averse to the making a moral Junction of Souls, which

which is the strong joining of Society, and the Spring of the purest home Joys. Whereas a reasonable and not depraved Love, and its beautiful Comrade, Marriage, gather together a Man's Prospects, guide his Heart to its fit Object, and by restraining his Love to that Object, do indeed make large its Influence and Use. Moreover it is but too apparent from the Behaviour of Mankind, that the common Ties of Humanity are too weak to bind and engage the Passions of most People in the Affairs of Society. The Conjunctions of Neighbourhood, Acquaintance, and common Correspondence, are too wide a Field of Action for many, and the Conjunctions of a Public, or Society of Men under the same Government are so far more, and in which many either care not, or know not how to put forth themselves. Therefore Nature, always discreet and kind, by instilling that strong Fellow-feeling which prevails between the single ones of each Sex, and by pressing them to make a singular moral Conjunction, the Foundation of many domestic Endearments, has meted out to each Couple a peculiar Sphere of Action, in a Proportion to their Prospects, and fitted to their particular Capacities. Besides, by affecting them deeply in the Cares of their own little Round, she has joined them more closely with Society, which is made up of particular Families, and tied them down to their good Conduct in that particular Society of People to which they pertain. This moral Junction is Marriage, and this Province of Action is a Family. It is indubitable from what has been spoken, that, to grown up Persons, who have Fortune enough to make Provision for a Family, according to their Order and State in Life, and who are gifted with the common Degrees of Discretion fit to conduct a Family, and teach Children, it is a Duty they owe to Community to marry.

The Minds of both Sexes are as much made the one for the other, by a due Mixture particular to each, as their Persons. The Force, Steadiness, Bravery, Seriousness, and Grandeur of Mien of the Man, answer to the Tenderness, Delicacy, Softness

of Passion, Fineness of Taste, and Modesty of Conversation of the Woman. The Male Mind is made to stand in Defence, to think circumspectly, to see beforehand, invent, and give Counsel. The Female Mind is made to put Trust in, to fancy, conceive, to be obsequious, and to do what is planned. Therefore the due Mixture of these various Sexes of Minds make a fine moral Junction; and the well-proportioned Contrariety of various or contrary Qualities, like a due Temperament of Discords in a Composition of Music, raises the Melody of Society more than if they were all unvaried Notes to each other. And this Junction of moral Sexes, if we may call it so, is clearly more availing to the Improvement of each, than if they lived separate. For the Man not only defends and gives Counsel, but imparts Strength and Firmness to the Woman. She, in her Turn, softens, purifies, and refines him. In her Company he finds Calmness from Action and Care, and in her Friendship the Heat into which his Passions were wrought by the Tumult and Confusion of public Life, sinks down and settles into a Repose; and a thousand Graces and Comelineffes, that want Names, that issue from her Words and Acts, model him for a more mild and fine Behaviour. His Converse and Example, on the contrary, make her Prospects larger, and raise her Thoughts, support her Steadiness, and free her from a thousand Fears and Disturbances, to which her more weak Sex makes her liable.

The natural Rules of the matrimonial League are the following.

1. Mutual Faithfulness to the Marriage-Bed. Want of Fidelity frustrates the very Purpose of Marriage, disunites the natural Cement of the Relation, makes feeble the moral Junction, the principal Strength of which is in the Alternation of Love, and by making the Offspring dubious, lessens the Care and Adherence proper to their Education.

2. An Agreement of Advices and Endeavours to advance the common Advantage of the Family, and to educate their common Offspring. With a Design to
notice

notice these Rules it is fit to improve, both before and in the married State, the strictest Comeliness and Chastity of Manners, and a true Knowledge of what fits their particular Characters.

3. The Conjunction must be unbroken and for Life. The Nature of Friendship, and in a particular manner of this Kind of it, the Education of their Young, and the Order of Society and of Consecutions which would otherwise be very complicated, do all appear to demand it. To keep this Conjunction, and make the Marriage Condition more melodious and consolable, a reciprocal Esteem and Tenderness, a Respect equal on both Sides, and Forbearance, an imparting of Counsels and Help, and legal Power, are entirely proper. If they both keep within their just Bounds, there need be no Contest about Power, and there will be no Contest. They have no contrary nor no distinct Advantage, and for that very Reason there can be no proper Foundation for Contrariety of Behaviour.

The Conjunction of Parents with their Children follows naturally from the Marriage Junction, and the Duties which they owe them follow in as natural a manner from that Junction. The weak Condition of Children, who are liable to so many Wants and Hazards, demands their continual Care and Notice; their unlearned and unimproved Minds ask for their continual Information and Improvement. Had human Creatures been born with the full Force of Men, and the Feebleness of Understanding and the Force of Passions which operate in Children, they would have been too stout or too obstinate to have acquiesced to the legal Authority and Tuition of their Parents. But as they were intended for a Process in Knowledge and what is virtuous, it was fit that the Waxing of their Bodies should keep Pace with the Waxing of their Minds, lest the Intentions of that Process should have been to no Effect. Among other wonderful Designs, which the spreading out by Degrees of their outward as well as inward Frame serves, one is, that it gives large room to the Practice of many mild and generous Affections.

Affections, which fill up the domestic Life with a handsome Variety of Duties and Fruitions; and are of consequence a grand Instruction for the Heart, and a stout sort of Tuition for the more renowned and weighty Duties of publick Life.

The above spoken feeble and unlearned State of Children, appears clearly to give their Father and Mother such Rule and Power as is fit to their Maintenance, Defence, and Instruction; but that Rule and Power can be deemed to reach no farther than is proper to answer those Designs, and to continue no longer Time than that Feebleness and unlearned State last. Wherefor the Ground and Cause of the Rule and Power failing, they are at an End of Consequence. Whatever Force or Rule then it may be fit for Parents or just for them to make use of while their Children are young, to take upon them, or seize unjustly the same when they have arrived at the Ripeness or full Use of their Strength and Understanding, would be cruel and not just. Therefor it is manifest, that Parents have no Authority to chastise the Persons of their Children more rigidly than the Nature of their Guardianship demands, much less to attack their Lives, to assail their Freedom, or to make them over as their Right of Possession, or as their Goods and Chattels, to any Master whatsoever.

The first Rank of Duties which Parents are indebted to their Children, have a Relation to their natural Life; and these Duties include Defence, bringing them up, providing for them before-hand, putting them into the World in a way fit for their Station and Estates, and such like Duties.

The second Rank of Duties has Relation to the mental and moral Life of their Young, or their Tuition in such Arts and Embellishments as are proper to fit them for doing the Duties they are indebted to themselves and to other People. As this was found to be the chief Purpose of the Marriage Junction, so the making good that Purpose is the greatest and highest of all the Duties of Parents. In order therefor to make the Child fit for doing his Part with Wisdom and

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in a worthy manner, as a Man, as a Citizen, and a Creature of God, both Parents should unite their combined Wisdom, Authority, and Power, and each Parent separately to use those Gifts of Nature, which are the peculiar Excellency and Decoration of their particular Sex. The Father should lay out and oversee their Education, the Mother to put in Act what is planned, and transact the Particular of which she is able. The Father should guide the masculine Effort of the mental and moral Powers of his Child. His Fancy and the Way of those Efforts are the particular Business of the Mother. The Father should give advice, defend, and govern, and by his Knowledge gained by Practice, manly Strength, and that higher Authority, which is for the most part imputed to his Sex, brace and make strong his Pupil for a Life of Action, for Seriousness, Uprightness of Heart, and Steadiness in Suffering. The Office of the Mother is to bow and soften her Boy by the Pleasantness of her Discourse, and the Softness and Comeliness of her Manners, for social Life, for Fineness of Taste, and the fine Decencies and Fruitions of Humanity; and to meliorate and make fine the Tenderness and Modesty of her female Pupil, and to model her to all those mild domestic Virtues which are the particular Marks and Decorations of her Sex.

To guide the opening Minds of their pleasing Trust through the various Periods of their Progression, to help them in each Period in casting out the hidden Seeds of Reason and Genius, and in getting new Augmentations of Light and Virtue; and at last, with all these favourable Circumstances, to bring the young Enterprizers upon the great Theatre of Human Life, to play their various Parts before the Eyes of their Friends, of Society, and Men and Women! How nobly does Heaven repay the Task, when the Parents see those dear Likenesses and Representatives of themselves, possessing their Virtues as well as Estates, supporting their particular Reputations with a Grace and in a worthy Manner, and giving them the pleasing View of conveying their Name with waxing Honour
and

and Interest to a Generation not yet come into the World.

Of all the Relations which the Mind of Man bears, that which continues between the Creator and his Creatures, the chief Lawgiver and his Subjects, is the highest and finest. This Relation springs from the Nature of a Creature in common, and the State of the human Mind in peculiar, the greatest Powers and Affections of which direct to a general Mind, and would not be perfect and to no Effect without such a Pointing. A Sense of the splendid Look, Greatness, and comely Order of the general System of Things, and the to be admired Meetness of one Thing to another in its large Furniture, leads the Mind, by inevitable Consequence, and in a manner not to be avoided, to a perceiving of Design, or of a designing Cause, the Fountain of all, by a Course as simple and natural as that by which a handsome Picture, or a fine Building, hints to us the Notion of a fine Professor of an Art. As we think this Being before all, above all, and greater than all, we in a natural Manner, and without Argument, impute to him every thing that is perfect, Wisdom, Power, and Goodness, without Limits, having a Being through all Time, and passing through the whole Extension of Space. We apply to him those grand Epithets of our Creator, Preserver, a Bestower of Benefits, the great Lord and Lawgiver of the whole Society of reasonable understanding Creatures.—Not only the Defects and Wants of our Being and State, but some of the noblest Desires of our Minds, join us with this great and general Nature. The Mind in its Course from Object to Object, from one Character and View of Beauty to another, finds some Mark of Deformity or Want in each, and soon drains or grows weary, and not satisfied with its Subject; it sees no Reputation of Dignity among Men equal to that Pitch of high Value which it is capable of putting forth; no Object within the Extent of human Things equal to the Strength of its Affection. Nor can it stop any where in this self-spreading Course, or find Rest after its highest Flights, till it gets at a
Being

Being of unlimited Greatness and Value, on whom it may employ its greatest Powers without draining the Subject, and give Liberty to the utmost Strength and Fulness of its Love without being glutted, or without taking a Dislike.

As our Affections rely on our Notions of their Objects, and for the most part keep Pace with them, it must be of the greatest Consequence, and appears to be amongst the first Duties we are indebted to the Author of our Being, to have the least defective, seeing we cannot make perfect Notions of his Reputation and Administration. For such Notions thoroughly drank in will make our Religion reasonable, and our Dispositions purified. If our Opinions are little and writhed, our Religion will be superstitious, and our Temper mean. Thus, if we impute to the Deity that false Majesty, which is made up of the unkind and sullen Practice of mere Will or Power, or think he takes Pleasure in the Prostrations of slavish Fear, or as slavish Praise, he will be worshipped with mean Flattery, and a great deal of Compliments. Moreover if he be looked upon as a harsh, and not as a pacified Being, taking delight in Revenge, he will be worshipped externally with grand Offerings, Sacrifices, or any thing else that may be thought fit to calm and soften him. But if we will give credit that perfect Goodness is the Character of the highest Being, and that he likes those most who are most like him, the Worship given to him will be reasonable and grand, and his Worshippers will desire to imitate him, by endeavouring to resemble that Goodness which they pray to. The Ground then of all real Religion is a wise Belief. And of a wise Belief these appear to be the chief Terms: To have Faith, "that an unlimited altogether-complete Mind lives, who has no contrary nor any divided Interest from that of his Creatures—that he oversees and rules over all Creatures and Things—that his Goodness stretches out to all his Creatures, in various Degrees, it is true, in a manner agreeable to each of their Natures, but without inclining to one Party more than another, and
without

without Malice—that he acts every Thing for the best, or in being helpful to the Completeness and Happiness of the Whole—in a particular manner, that he directs and rules the Business of Men—looks into their Actions—differs the Good from the Bad—likes and is a Friend to the Former; is not pleased with, and has Pity on the Latter in this World—and will, according as each deserves, repay one and punish the other in the World to come—that, in short, he is for ever carrying on a Scheme of Virtue and Felicity through a Continuance that is not limited—and is always conducting the general System of Things through Stages following in Order and Rounds of Time, to higher Degrees of Completion and Happiness.”

Wherever right Notions of the Deity and his Care over created Beings is in Force, when he is thought upon as the undrained Fountain of Love, and Light, and Joy, as performing in the united Reputation of a Father and Ruler, giving an endless Difference of Capacities to his Creatures, furnishing them with every thing fit to their full Accomplishment and Happiness; what awful Reverence and Thankfulness must such Notions raise up in the Mind? How like to Nature and pleasant must it be to a Heart open to the Act of perceiving of what is real, and of every Thing fair, great, and wonderful in Nature, to think upon and worship him, who is the first Beautiful, the first Grand, and the first Amazing; in whom Wisdom, Power, and Goodness inhabit in such a manner as to give Life, and by the Constitution of Nature, and primitively, and perform in complete Symphony? What Greatness is here to fill the most amplified Breast! What Beauty to induce the hottest Love! What a Lump of Wonders in such an over-flowing Abundance of Perfection to amaze and please the Mind of Men and Women through an everlasting Continuance.

It is therefor our Duty, as well as greatest Advantage, often and at fixed Times, and by comely and grave Deeds, to think upon and worship the great
Spring

Spring of our Being, the Father of all that is beautiful, and of all Good; to speak forth our Reverence and Love, by a worshipful and religious Acknowledgment of his Completeness, and to make our Thankfulness appear by making famous his Goodness, and in a thankful manner confessing all his Favours. It is in like manner our Duty by fit Practices of Grief and Humbleness of Mind to own our Unthankfulness and Foolishness, and to declare by some Token our Dependence on God, and our Trust in his Goodness, by begging his Blessing and kind Agreement in helping the Weakness, and making whole the Depravation of our Nature; and, in Conclusion, to declare by some Mark our Sense of his Command, and our Belief in his manner of Ruling, by addicting ourselves to do his Will, and giving up ourselves to his Management. These Duties are not binding because the Divine Being has any Occasion for them, or can be advantaged by them; but as they are clearly comely and moral, proper to the Relations he bears of our Maker, Conferrer of Benefits, Giver of Law, and Judge, declarative of our Circumstance and Obligations, and advancing nearer to Perfection our Tempers, by making us more rational, fitter for Society, God-like, and so more happy.

F I N I S.

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